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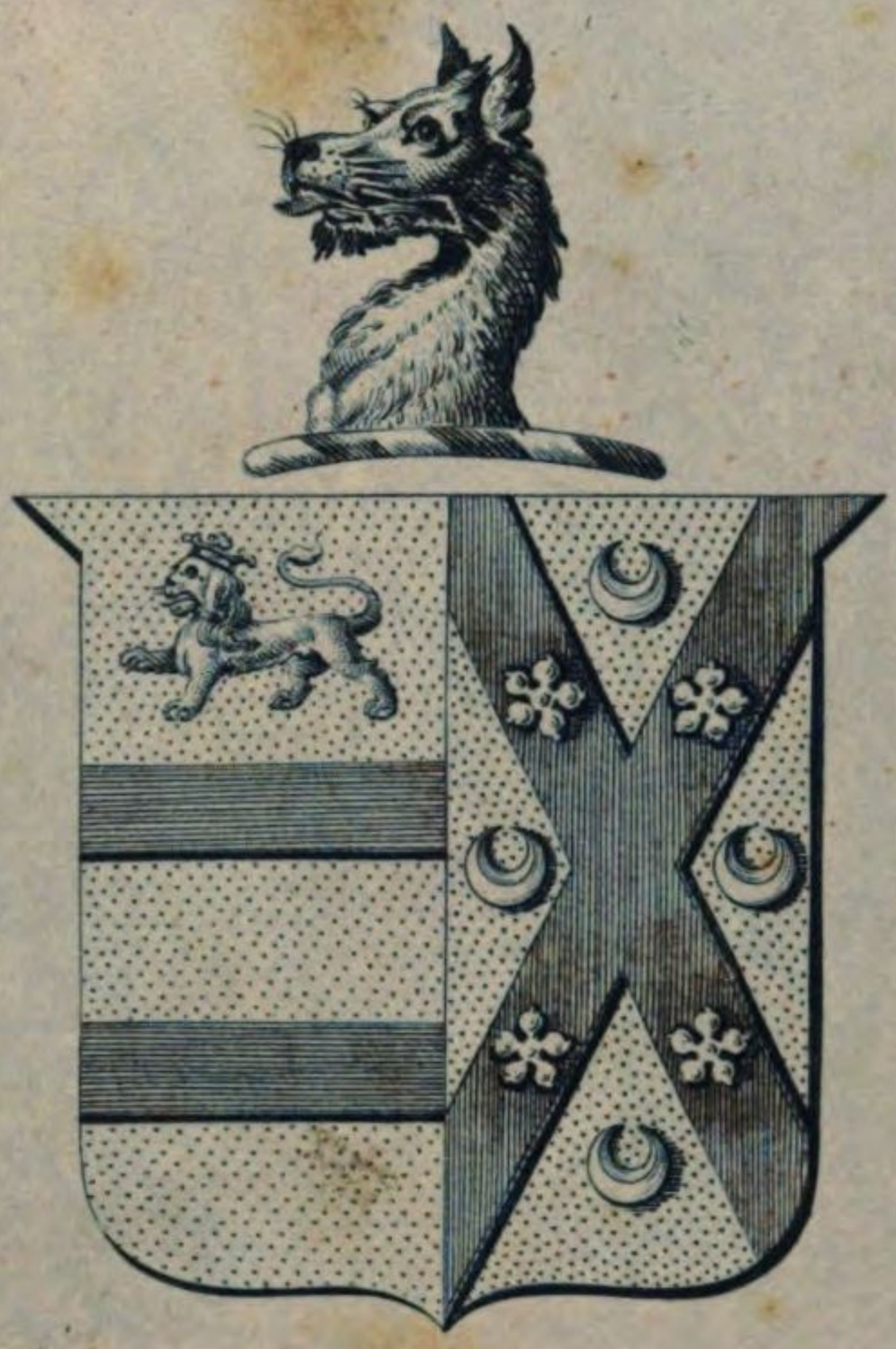

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THIRTY YEARS IN INDIA:

OR,

A SOLDIER'S REMINISCENCES OF

NATIVE AND EUROPEAN LIFE

IN THE PRESIDENCIES,

FROM 1808 TO 1838.

BY MAJOR H. BEVAN,

LATE 27th REGIMENT E. I. C. MADRAS NATIVE INFANTRY.

IN TWO VOLUMES.

VOL. II.

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Hindoos.

Mohammedans.

THIRTY YEARS IN INDIA.

CHAPTER I.

TENURE OF LAND IN THE NIZAM'S DOMINIONS—RUINS OF MEEKER—THE TRADE OF KARINJAH—DESCRIPTION OF OMROUTTY—INDIAN BANKING-SYSTEM—COLLEGE OF THE SIKHS—ORIGIN OF THE SIKHS—EFFECTS OF PERSECUTION—KINGDOM OF LAHORE—MARCH TO CHANDAH—PREPARATIONS FOR SIEGE—OPENING OF THE BATTERIES—STORMING OF CHANDAH—SAD EFFECTS OF WAR—THE CHOLERA.

In the month of April 1818, I was relieved from the acting adjutancy of the pioneers by Ensign M., and was directed to proceed to Nagpore with a company designed to increase the subsidiary force. Our march at first led us through a country wretchedly cultivated, but possessing great natural capabilities. The roads were the worst I ever travelled, even in India; the villages were falling into ruin, and the population manifestly decreasing. It was painful to see such evident proofs of former prosperity and present misery; but the system of raising land-revenue pursued by Chand-u-Lal ren-

dered the Nizam's territories at this period almost a desert. After passing Sultaunpoor, the country and the roads began to improve; this was owing to the greater number of jaghires, or estates held in fee, in that district. A jaghiredar, or landlord, has an interest in improving the condition of the *ryots*, or tenants, but a zemindar, or collector of rent for the nizam, was a person who farmed the revenue from year to year, and whose only interest was to squeeze all he could out of the unfortunate wretches subject to his control. Previous to the happy change introduced by Sir C. M., a zemindar under the nizam united the characters of the middleman and manager of an absentee's estate in Ireland, with whatsoever degree of authority over the peasantry he thought proper to usurp, knowing well that his government would never be at the trouble of calling him to any account, however great his tyranny, or however atrocious his oppressions.

Meeker is a ruined town, about six miles from Sultaunpoor, whose singular aspect is well calculated to excite attention. It is situated on the left bank of the Peer-Gunga river, and appears to have once been a flourishing place of considerable extent. The houses were lofty and the streets narrow; hence the ruins frequently form little mounds, or hillocks, hollow beneath, which afford shelter to reptiles and noxious vermin. The greater part of it was overgrown with rank weeds and jungles. I could not

get any one to accompany me on an exploring visit: the people in the neighbourhood declared that the houses, deserted by human inhabitants, were tenanted by *pishashes*, or demons; and added, that their howlings formed an infernal concert every night, which would daunt the spirits of the most courageous. The multitude of jackals which had found shelter in the ruins, may probably account for this diabolical music; they certainly made a most horrid noise the night that I spent in the neighbourhood, such as it would require little imagination to ascribe to beings of another world.

Our next most remarkable halt was at Karinjah: it is a walled town, about four miles in circumference, situated in a commanding position, on an eminence that rises gently from a small lake. The lake is shallow, but the water is beautifully clear; it produces excellent fish. The country round is bare of trees, but it is generally well cultivated. Unlike the other places we met, Karinjah was rather densely populated, and the trade of the place apparently flourishing. This was owing to its favourable position on the road between Bombay and the Berar country.

When we reached Boorgaum, we received orders to halt, and I embraced the opportunity of having a day's sport. I shot a nilghy, after a pretty smart chase, and several pea-fowl and florikin. There seemed to be a good promise of game for a second

excursion, but before I could avail myself of the opportunity, I was sent with half my party to the depôt at Omroutty, to escort an eighteen-pounder designed for the siege of Chandah.

Omroutty was even more flourishing than Karinjah. It is situated in a large plain, bounded on the south by some low bare hills, and on the north by the Ellichepoore range of ghauts, which are about forty miles from the town. Omroutty is about three miles in circumference; it is surrounded with a stone wall, newly built; most of the houses also were of recent erection, and the streets appeared to be more regular than is usual in native towns. A small rivulet supplies the town with water, but as is the case all over the world, the rivulet was expected to do more in the way of watering, washing, and cleansing, than could be effected by a stream of double the size.

This place is the residence of several very rich soucars, or bankers, who could raise some scores of rupees at a very short notice. The bazaars are large, and well supplied with cloth of every kind, saddlery, and military equipments. It is the chief mart of the Deccan, and the great thoroughfare to the Berar country. The town still flourishes, and has been, I am informed, very considerably enlarged since the period of my visit. Should the internal commerce of India continue to improve at its present rate, I have no doubt that Omroutty will become a place of very considerable importance.

The trade of a banker, or money-changer, is different in India from what it is in Europe. The value of coins varies in almost every district, for coin is minted in every state that has claims to independence, and the quantity of alloy used depends on the caprice or the necessities of the ruler. The nizam's government was notorious for debasing the currency, and many officers were tricked by being paid in Hyderabad rupees at a rate far above their exchangeable value. The soucars devote themselves to the study of these varying rates, and therefore have it in their power to profit by the unwary. I have, however, found them generally satisfied with moderate gains, and ready to impart any information in their power. The soucars issue *hoondies*, or bills of exchange, which are rarely, if ever, dishonoured. Those who had the lead at Omroutty had very extensive correspondence and connexions, for they gave *hoondies* not only on Madras and Bombay, but also on Delhi. The soucars are invariably Hindoos; the Mohammedans are wretched calculators; indeed, whenever it is necessary that they should keep accounts, they are forced to have recourse to a Hindoo clerk, or assistant. Most of the soucars at Omroutty were natives of Guzzerat, as is the case also in most parts of western and central India.

At Omroutty we saw a college for the sect of Hindoos called Sikhs. They are a fine athletic

race of men; they use a singular weapon, something like a quoit, which they throw with such precision as to cut off the legs of sheep at a distance of fifty or sixty yards. We were gratified by several exhibitions of their skill while we remained in the neighbourhood.

Although I have resolved to confine myself principally to my own personal reminiscences, the rise of the Sikhs as a sect, their change from the principles of quakers to those of desperate warriors, and their establishment of their supremacy in the Punjáh,—where the kingdom of Lahore, founded by their great leader, Runjeet Singh, has acquired greater strength and consistency than any of the native states in the vicinity of the English possessions, is too interesting and too extraordinary to be omitted. The following account is compiled exclusively from native authorities, and will, I believe, be found substantially correct.

Nanec Gierú, the founder of the sect, flourished about the close of the Emperor Baber's reign (A.D. 1450). He was the son of a Hindoo merchant of the Katri tribe, and was educated during his earlier years in all those scruples and prejudices so deeply rooted in the Hindoo mind. In his youth he was remarkable for the beauty of his person, the greatness of his talents, and the purity of his moral character. These qualities recommended him to the notice of a Mohammedan merchant, who having

no children of his own, adopted Nanec, and took charge of his education. The young man was thus brought to study the most approved Mohammedan writers, and he particularly delighted in the ethical treatises and moral maxims, both prose and verse, of the Persian authors. But at the same time he did not neglect the religious treatises of Hindústan, but paid equal attention to the commentaries on the Vedas and the Koran. It was his custom to transcribe and literally translate the moral aphorisms which most pleased him, in the idiom of the Punjáh, which was his native language. When his collection of maxims became large, he connected them into order and put them into verse. This compilation is called *Granth*, and is held at least in as high veneration by the Sikhs as the Bible by Christians, or the Koran by Mohammedans. They never touch or read it without assuming an attitude of reverential awe.

Nanec's doctrines soon made a multitude of converts; he allowed no distinction of caste among his disciples, but received indifferently men of every tribe, class, and race. The followers of Nanec continued to be a peaceful community, professing an utter abhorrence of war, until the reign of Aurengzib, who, about the beginning of the last century began to persecute them as apostates from the Mohammedan faith. The Sikhs in retaliation took up arms and devastated the Punjáh: an imperial

army was sent against them, and Tegh Bahadur, their tenth leader in succession from Nanec, was put to death with the most excruciating torments, and several of his most distinguished followers shared the same fate.

This cruelty, so far from daunting the Sikhs, inspired them with one unanimous sentiment of revenge. They laid aside their religious garb of peace, provided themselves with arms, and were organized into regular battalions by Guru Govind, the son and successor of their slaughtered chieftain. These companies were placed by Guru under the command of his most confidential disciples, and as soon as he saw them accoutred and mounted, he commenced plundering the country and raising contributions. Thenceforward there was incessant war between the Sikhs and the Mussulmans of the Delhi empire, in which the latter generally had the worst. At the commencement of the present century the Sikhs began to form themselves into an orderly government under Runjeet Singh, and the kingdom of Lahore was formally recognised by the British government, A.D. 1809.

After leaving Omroutty, our line of march lay through a country which was nearly a desolate waste; the villages were deserted; jungles infested by beasts of prey occupied the place of fields that had once been cultivated, and it was only by the adoption of rigorous precautionary measures that

accidents were prevented in our camp. After a toilsome journey we effected a junction with the detachment of Bengal troops commanded by Col. A. on the banks of the Winda river, within a few stages of Chandah, which was to be the scene of our operations. This place was garrisoned by adherents of the ex-rajah of Nagpore, and was supposed on account of its fidelity to have been selected as a deposit of a part of his family and his principal treasures. We came in front of Chandah on the 11th of May, and found it to be a walled town nearly three miles in extent, with a tolerably strong citadel in the centre. It stands on the confines of a dense and extensive jungle, and is protected on two sides by a lake; on the remaining sides it is covered by deep ravines, broken ground, and the shallow sandy bed of a river.

The party sent out to reconnoitre, previous to investing the town, sustained some casualties, as a smart fire was opened on the detachment from the walls. Among the sufferers was the doctor in attendance. We also discovered that all the wells had been poisoned by steeping noxious shrubs in them, but we soon remedied the evil effects of this treacherous artifice by digging new wells in the sandy bed of the river above-mentioned, which lay close to our first encampment. I say "our first encampment," because we had to change our position, having found that we were exposed to the fire of a

large piece of artillery, boastfully called by the natives, "the king of the plains," which we subsequently discovered to be an old ship gun.

The suburbs of the town were very extensive, and supplied us with abundance of materials necessary for a siege. The dense groves afforded us a most agreeable shelter from the rays of the sun; great numbers of pigs were found roaming about the deserted huts of the natives, and these supplied food to our pioneers and pickets for several days.

On the 11th we opened fire on the town from two six-pounders and two $5\frac{1}{2}$-inch howitzers, which were placed in position on a hill. The distance, however, was found to be too great for our shot to do much execution, and preparations were therefore made for establishing a sunk battery in front of the hill, on the plains between it and the walls. This task was completed on the nights of the 14th and 15th; four guns were placed upon it, and our fire enfilading the enemy's lines, silenced some of their guns, and battered down a portion of their defences. A similar battery constructed by the Bengal troops unfortunately took fire, and was destroyed. This accident was owing chiefly to the construction of the facines employed; instead of binding these together with raw hides, the Bengalees, whose religious scruples prevented them from using anything appertaining to a cow, employed osier bands, which were quite unfit for the purpose.

Indeed the superior energy and skill of the Madras pioneers were very conspicuous during all these operations; they had to instruct the Bengalees in making gabions, etc.; and they evinced a tact and judgment on several occasions, which justly challenged admiration.

One instance deserves particularly to be noticed. Lieut. A. of the engineers was anxious to erect a battery on a particular spot, but he did not know how his object could be effected without a disproportionate loss, for the place was quite exposed to the enemy's fire, and it was necessary that the points of formation should be marked during the day. One of my pioneers volunteered his services, averring that he could so disguise himself as to elude the observation of the garrison. Assuming the dress of a grass-cutter, and apparently intent on nothing more than collecting forage, he fearlessly went out, traversed the ground with great circumspection, accurately marked the points to which he had been directed, and returned to his comrades apparently without having awakened any suspicion. The work was completed that very night, and at the dawn of morning, two guns were opened to keep down the fire of small-arms, with which the garrison impeded the progress of the breaching battery.

On the night of the 20th, the breaching was completed, and on the following morning a fire was opened, from two eighteen-pounders, within two

hundred yards of the enemy's lines. Before evening a considerable breach was made in the curtain, which was reported practicable by Major G. of the Madras army, who had the principal direction of the artillery. Owing to the lateness of the hour, Col. A. deemed it more prudent to defer the assault until the following morning.

The major on his return directed that the fire of the breaching battery should be kept up during the night, to prevent the enemy from throwing up an inner line of defence. He then retired to rest, exhausted by the heat and fatigue of the day. Our guns had been so incessantly used that it was necessary during the greater part of the time to throw buckets of water on them after every shot, in order that they should be sufficiently cooled for reloading. Shortly after he reached his tent, the major suddenly expired; he had overtasked his strength, and fell a victim to toil and anxiety. His loss was much regretted, for he was an able officer, and a truly amiable man.

From the arduous labours in which the pioneers had been engaged since the 14th, I had enjoyed little opportunities for rest; indeed during the siege we were kept busily employed for the whole of every night. Notwithstanding this fatigue, which I was enabled to support from my natural strength of constitution, and from my temperate habits, I was ready to take my post on the following morning at

the head of the storming party, having under my command detachments of pioneers from the troops of both presidencies.

No sooner had the morning of the 21st of May dawned, than the storming party, consisting of five hundred men taken indifferently from the Bengal and Madras troops, issued from the breaching battery in high spirits, and full of confidence. Those houses which could not be forced were set on fire by the pioneers, who had been provided with port fires for the purpose. Capt. C. had a very narrow escape from an infuriated native, who was stimulated to frenzy by opium; he rushed recklessly on the captain, and gave him one or two very severe wounds before he could be secured by the sepoys. This is by no means a solitary instance of the desperation which Asiatic soldiers exhibit when under the influence of this pernicious drug, or the other intoxicating mixtures common in the East; but though this artificial courage renders them dangerous to individuals, it tends in no small degree to unfit them for contending with regular troops. Discipline will prevail even over despair.

Nothing could withstand the ardour and impetuosity with which our troops triumphed over every obstacle, and bore down all opposition. The garrison, though at first seemingly resolved on a desperate resistance, soon abandoned the hopeless struggle, and threw down their arms.

The following day we discovered a place where treasure to the amount of about 17,000*l.* was concealed. This was dug up by our soldiers and conveyed to the camp, but it was subsequently appropriated by government, and a compensation awarded to the troops. The women belonging to the ex-rajah, and nearly all the peaceable inhabitants, had been removed before we invested the place, and during the siege and storming many of the garrison made their escape, and found shelter in the jungles.

Our loss was but trifling, indeed the small number of the casualties appeared very extraordinary to all who saw the obstacles we had to overcome, and were acquainted with the desperation of Arabs after losing all hopes of quarter. Lieut. F. of the Bengal pioneers, who ascended the breach with me, received a wound which subsequently rendered the amputation of his arm necessary. I had rather a narrow escape from a rocket which knocked off my cap. Col. A. issued an order of the day highly complimentary to all who had shared in this exploit; he expressed his entire satisfaction with the conduct of every individual, and declared that the results of the affair had exceeded his warmest expectations, and that he felt it his duty to bring the admirable conduct of the troops engaged, under the notice of the higher authorities. This promise was amply fulfilled, and the meed of praise, so dear to soldiers, was bestowed upon our exertions in government

orders. Particular mention was made of my name as senior officer of the pioneers, and that portion of the force received the credit for its exertions which was justly its due. I mention the circumstance not from personal pride, but from the pleasure of finding that the services of the pioneers while under my command, received that attention which the exertions of that portion of the Indian army have more frequently earned than obtained.

Thus fell Chandah, on the 21st May—the 10th day after we opened the trenches. A small garrison was left in the place, and the remainder of the force marched for Nagpore on the 26th. On our route I shot two fine bustards, an antelope, and two hogs, and also a large male nilghy. Having broken its hind leg by my shot, and being some distance from the line of march, I was at a loss how to get it into camp. However, with the assistance of my orderly, I continued to drag it to the road, where a cart was passing, on which we fortunately found room to place it, and so brought it to our station. The villages at several stations exhibited melancholy proofs of the ravages of war; many of them were quite deserted; the ravages of marauders had left large districts open to the tigers, and the dread of these ferocious animals completed the desolation. A fracas occurred at one of the halting places, owing to some men of one of the Bengal regiments disturbing a small running rivulet which supplied the

camp. Timely interference prevented any serious consequences. It may be here remarked, that the prejudices of the Bengal troops on many points are often difficult to overcome, partly in consequence of the great number of Brahmins among them; and partly because they consider themselves collectively of a higher caste than the Madras sepoy, whose prejudices in comparison are trivial. The appearance of the Bengal sepoy is in general more in their favour than that of the Madras soldier. The Bengalee has generally greater height, though he does not ordinarily possess muscle in proportion. The Madras seapoy from his mediocrity in height, has more stamina, and hardiness to endure fatigue and privation, as I have often witnessed, especially after the sun becomes powerful, but the too frequent use of water often knocks him up. On our last stage, the heat of the sun, (the thermometer being at 105°) caused considerable sickness. The last stage, also the cholera broke out with great violence, killing numbers. When the sick became too numerous to carry, they were left on the road dead and dying! It continued with unabated violence for three days after reaching Nagpore, up to the night of the 3d of June, when a heavy fall of rain took place, and put a stop to the further ravages of this dreadful calamity— the scourge of India since 1817.

CHAPTER II.

ARRIVAL AT NAGPORE—OLD AND NEW PALACES—THE WATER-CLOCK—STATE OF THE TOWN—GARDENS ROUND NAGPORE—PLEASURE-GROUNDS AND BUNGALOWS—SCORPIONS—STATION AT KAMPTEE—ADVANTAGES OF THE NEW CANTONMENT—PRESENT CONDITION OF NAGPORE—REDUCTION OF APPA SAHIB'S ADHERENTS—A HOG-HUNT—EXPLOSION OF AMMUNITION—PANDROONA GHAUT—SIEGE OF MULLIGAUM—ARABS IN INDIA—BEAR HUNT—FIDELITY OF SEPOYS—MEETING A HYENA.

I arrived at Nagpore in the end of May 1818, and found the minds of the inhabitants in a very unsettled state, owing to the recent change in the government. This city is the capital of Berar, and the residence of a rajah who once held a very high rank among the princes of India; it is of great note and extent, being rather more than five miles in circumference. The walls were intended to be very strong, but they have been only partially completed near the principal gateways. There are two palaces, the old and the new; the former belongs to the ghoond rajah, whose family originally possessed the government: it is a vast pile of building built in squares, one within another, so as to form a perfect labyrinth, very perplexing to a

stranger. The rooms are small, and imperfectly lighted by narrow windows, and the place, in addition to its natural gloom, bears evident marks of poverty and decay. In fact, the representative of the ghoond rajahs is allowed a sum scarcely sufficient for the bare subsistence of his family, and cannot spare anything to the maintenance of ancestral dignity.

The new palace is a smaller, but much more beautiful building; the walls are of stone, covered with stucco, and adorned with highly-carved balustrades. Like the old palace, it is laid out in a succession of squares, or courts, communicating with each other by handsome gateways. The roofs are flat, and laid out in terraces. The principal entrance is through a long avenue of lofty cypress trees; on each side of the avenue is a garden containing a great abundance of roses and flowering shrubs. Over the principal gateway there is an immense nobut, or drum,—a well-known ensign of royalty in India. Near it are the gurrys, or large brass plates, on which the hours are struck by a sentry posted there for the purpose. The mode of ascertaining the hour is curious. A hollow brass cup is placed in a vessel of water, on which it floats; through a small hole in the bottom of the cup water rises, which in an hour fills it, the cup then sinks to the bottom of the vessel, and the sentry perceiving that the hour has elapsed, strikes the gurrys,

empties the cup, and sets it again to float. At Nagpore, the invention of this simple expedient is attributed to some of the Bhooncila family, which at present possesses the throne, but every reader of history is aware that it is precisely the same as the elepsydra, or water-clock, so frequently mentioned by classical writers.

There are several lofty houses in other parts of the town, roofed either with red or black tiles, and handsomely ornamented with stucco. But the greater part of the buildings are miserable mud hovels, through which wind narrow paths rather than streets, utterly unacquainted with the luxuries of paving, lighting, and cleansing. There are some inconsiderable manufactures of silk and cotton goods, and also of native military arms and accoutrements. Most of the cloths for the supply of Berar are brought to Nagpore from Masulpatam and the manufacturing towns on the northern coast. In consequence of this transit trade several soucars or bankers have established themselves at Nagpore, and also many shroffs, or money-changers, who appear to have a very profitable business.

While I was in company with the officer on guard at the new palace, I had an opportunity of seeing the boy to whom the government was assigned when Appa Sahib was deposed. He was then about nine years of age, his complexion was fair, and his form rather delicate; he amused him-

self by exercising his horses, two of which he managed very well. During his minority, the English government treated both him and his kingdom with great justice and kindness. His education was superintended by one of his own relations, assisted by the medical gentleman attached to the residency. He is, however, now very jealous of Europeans, and the situation of resident at his court is far from being a desirable office.

The country round Nagpore is fertile; the soil is a thick black loam, such as in India is commonly called cotton ground; it is congenial to the growth of most European vegetables, a variety of which has been introduced at various times by the British. From the beginning of September to the end of January, the average range of the thermometer is between a maximum of 78° and a minimum of 58° Fahrenheit. During this period cabbages, cauliflowers, and potatoes are produced, as good and as abundant as in England. The gardens near the city are rich in beautiful flowers; they are for the most part laid out along the shores of a large lake called Jumma Tullow, which protects the north side of the walls. From this lake the people of Nagpore principally derive their supply of water; there is a small stream close to the walls, but it is dried up eight months of the year. The greatest ornament of the gardens is a description of orange-tree,

called cintra, or coolang. Its fruit is very juicy, and of exquisite flavour. Though this orange appears indigenous in the gardens round Nagpore, there is a kind of floating notion that it was introduced by the Portuguese in former times, when their power was at its zenith in the East. Some, however, believe that the great superiority of the coolang orange is owing to grafting and budding, a system in which the native gardeners at Nagpore are pre-eminently skilful. Grapes are produced, but not of such a good quality as those around Arungabad. Mangoes and pomegranate are abundant and excellent, but the cocoa-nuts are few, and of little value.

The gardens of the rajah and the principal nobles are scattered at a distance of from three to five miles from the city. Some of them display considerable taste; they are intersected with shady walks, and studded with light airy bungalows; most of them have fountains, which play into basins of marble or stucco, affording the greatest of Eastern pleasures in the hot season. In fine weather whole families make excursions to these gardens, and remain to enjoy the coolness and shade during the oppressive heat of the day. Some will even remain a week at a time to enjoy the coolness and solitude, which are so powerfully contrasted with the heat, bustle, and noise of a confined and crowded city.

Though Nagpore affords the enjoyment of a

pleasant climate during nine months in the year, yet the hot winds from February to June are very harassing; in fact, they render the place intolerable, except behind a wet tatty, or mat, whose evaporation gives a little coolness. New-comers are apt to get fevers or agues for a year or two, but those who have become acclimated enjoy good health.

The scorpions which abound round Nagpore are the greatest drawback on its pleasures and conveniences. They lurk beneath the stones that are scattered over the surface, and when incautiously disturbed, inflict a very severe sting. One night, while waiting for a guide, I lay down on the ground to rest myself after a fatiguing march; unconsciously I disturbed a scorpion, which crept up the sleeve of my coat, and stung me. The pain was so excruciating as to produce a fever, which lasted twenty-four hours.

The Seetabuldie hills beyond the lake have been described in the preceding volume. The residency and fort are now garrisoned only by a small detachment of infantry, relieved at stated periods from the cantonment at Kamptee, which is about nine miles distant. Kamptee has been selected in preference to the original station near Nagpore, on account of its superior advantages. The principal of these is the fine river Canaan, which affords at all times an abundant supply of good water, so valuable in hot

countries, and especially here, where the fall of rain is confined to two months in the year. The change, which has proved equally valuable to the health and morals of the soldiers, is one of the many benefits which Mr., now Sir Richard, Jenkins, conferred on Nagpore, during his residency.

The cantonment is bounded by the river; the barracks for the troops, and the private houses for the officers, are comfortable and well built. The force stationed there usually consists of about six thousand men: it is composed of one regiment of European infantry, a proportion of horse and foot artillery, sappers, miners, etc., one corps of native cavalry, and four regiments of native infantry. This is consequently, after Bangalore and Hyderabad, the largest military station under the Madras Presidency. Such a force appears very disproportionate to the extent, resources, and population of Berar, but the station is conveniently situated for communication with the nizam's country, being within a few days' forced marches of Elichepore, Hingooly, and Onnoutly.

While the troops were quartered at the old station they were exposed not only to the contamination of all the vices common in a crowded city, but also to the intrigues of the partisans of Appa Sahib. His friends were long disaffected to the English government, and frequently conspired to effect his restoration; but their intrigues were disconcerted by the

talent and firmness of Mr. Jenkins, whose merited influence over the natives opened to him peculiar sources of intelligence which are rarely available to to a British resident. The present rajah of Nagpore has received his country in a most flourishing condition, and the revenue has been steadily on the increase, especially since the disbandoning of the militia and the useless bodies of irregular horse, whose numbers were very considerable, and their services not at all proportioned to the heavy expense they entailed on the country.

When I arrived at Nagpore, the country was in a very unsatisfactory state; many of the partisans of Appa Sahib refused to submit to the new arrangements, and closed the gates of their forts against us. Major Wilson and Captain Gordon were placed at the head of two detachments employed in reducing these refractory chieftains, and few officers ever executed a difficult service with such promptitude, zeal, and ability. Captain Gordon, at the head of about eight hundred irregular horse, and six hundred of the Madras infantry, stormed Compta, which was strongly fortified and garrisoned by two thousand men. Ambighur, a hill fort defended by stone walls and stockades, was carried by Major Wilson, without the loss of a man; he subsequently marched against Powney, a large town situated on the Wyergung river, and reduced it, with a trifling loss. Two months of incessant exertion were spent in restoring

tranquillity to Berar, and the only enterprise which failed was an attack made on Amboory by Lieut. W. of the irregular cavalry, whose men refused to follow him. This backwardness was owing to the violent temper and harsh conduct of the officer, which had rendered him very unpopular.

I will here give an account of a hog hunt, it being one of the most successful and exciting I ever witnessed. A party, consisting of five officers, proceeded to Kilmasir, distant about sixteen miles from Nagpore. Lieut. D. and myself took one side of the valley which was to be beaten, through which an inconsiderable rivulet ran, covered with thickets and high grass. We were well mounted, each having a spear about thirteen feet in length; the other officers, who were on the opposite side, used spears about eight or nine feet in length, and, I may add, were equally well mounted: notwithstanding the disparity of numbers, we killed eleven out of fifteen hogs that broke cover on our side; they killing only two out of thirteen. This puts beyond a doubt the superiority of the long spear over the short or throwing one, and its greater certainty.

The short spear is delivered at full gallop, and often misses or glances off its object. About one hundred natives, with dogs, tomtoms, etc. beat the valley in question; on each side of which the corn was high, and consequently it was difficult to keep sight of the hog. The rate of going of wild hogs

is such, that it requires a speedy horse to overtake them, and if they chance to come across any water (in which they invariably take a roll) it refreshes and tends to increase their speed.

Lieut. D. and myself, in three hours' work, had tired two horses, and broke eleven spears. We were aided on one occasion in overtaking a wounded hog, by the assistance of some shepherds' dogs, who partly pulled him down and worried him, till the arrival of our horsekeepers. We loaded two carts with our spoil, with which we returned that night to Nagpore.

The resident of Nagpore, Mr. J., about this time received intimation that the ex-rajah, who lately escaped, had gathered some followers and Arabs, with whose assistance he levied contributions and fomented disturbances. The greater proportion of the Nagpore force was directed to move on Maltye, about 150 miles distant. Col. M. and Major B., who were in that direction, had succeeded in seizing several of the rebels, who had been executed as an example. The latter made a successful attack on a body of Arabs, whom he routed with considerable loss, and several of them were drowned in the pursuit, crossing a river. While the force was ascending the Pandorna ghaut, a dreadful explosion took place of some tumbrils belonging to the horse artillery, by the ignition of the shells. This was caused by the great friction and velocity with which

the carriages were propelled down the steep part of the pass. A few men and horses were killed and wounded, and considerable alarm excited, especially at the head of the column near which the explosion took place: as the foremost guns and tumbrils were directed to push on at speed to prevent accident by sparks communicating to them.

The climate and country above this ghaut are much cooler and more open than that situated below —lofty mountains are seen in the distance, which have an abrupt and steep appearance—the summits of many were constantly enveloped by clouds, and the whole range appeared as if they were intended by nature as barriers beyond the ordinary power of man to surmount. Among them we were informed the ex-rajah and his followers had taken shelter. They proved too formidable and totally inaccessible to the troops. However, he (the ex-rajah) being completely hemmed in, and straitened for want of provisions, was ultimately obliged to abandon this position. He fled to the Jeypore rajah's states, where he was detected at a subsequent period, as I have already mentioned.

Captain S., of the Bengal army, was attacked on his march by a body of Arabs and the rajah's partisans, in the neighbourhood of Beitool; and after bravely defending himself and repelling the attacks of superior numbers, he was finally overpowered, —(having expended the whole of his ammunition) he

and his party were nearly all destroyed; only a few sepoys escaped to tell the sad tale; the melancholy results of which were in some measure owing to too lavish an expenditure of ammunition.

The reduction of Malligaum and its fort, which is well built and strong, by its situation on the banks of the Girna river in Candeish, gave our troops some trouble. The Arab garrison was numerous, and many of them desperate, from the circumstance of their being forced (on the surrender and fall of other fortresses) to take refuge in this last stronghold. This may in some measure account for the long and obstinate resistance made at this place, as the enemy repelled with loss the several assaults of our troops, and their attempts to enter at those parts of the fort deemed practicable, but which to our cost were too late found otherwise. The sorties made by the garrison to interrupt the operation of the siege, were daring and bold, as they frequently attacked our troops sword in hand; but the sepoys being always prepared, invariably repulsed them at the point of the bayonet, though with severe loss.

Col. M., who commanded, at one period was obliged to suspend the operations of the siege through want of adequate means to effect a practicable breach: at last the place was rendered untenable, by the success attending the explosion of a mine, which induced the garrison to an immediate surrender. We experienced a considerable loss of valuable men and officers during the siege.

There is no class of the natives of India who evince such bold and daring hardihood as the Arab soldier, especially in the defence of forts, where they will hold out to the last. These people emigrate from their own country to seek their fortune, often with nothing else but their matchlock, sword, and shield. They take employment with native chieftains of India, who gladly entertain them to garrison their strongholds, which they consider in their guardianship secure from all attacks;—such is the estimation in which the services of these Arab mercenaries are held in India, where many remain till they have amassed a sufficient sum to enable them to return to their homes with comfort.

Some have been known to form connexions and take up their abode for good in the country, at the same time retaining those manners and habits peculiar to their sect, as followers of their prophet Mahomet. They do not answer so well in their military capacity for combined and open operations in the plains.

During the period of our encampment in January at Multye, we experienced the great difference of the temperature which prevails over the elevated parts of the country, contrasted with that of the lower.

A small tank close to our encampment was frozen over; the ice being nearly one-eighth of an inch thick, a phenomenon wholly unknown in the lower

parts of the country. Nothing could depict the surprise of the sepoys at such an unusual occurrence! During this cold weather all field sports were enjoyed with a greater degree of zest from the exhilarating and bracing effects of the air, which also enabled the sportsman to support a greater degree of fatigue than at any other period. One day in my excursions, a grass-cutter belonging to the camp, informed me that a bear had taken cover in an adjoining thicket, and that he himself had a narrow escape, having incautiously approached too near Bruin. With the assistance of some of the grass-cutters he was turned out, when he made towards them, but they laid themselves flat on the ground till he retreated into a ravine, where I followed, and shot him dead, as he was approaching me on his hind legs. On our return to Nagpore, we had some excellent sport, after hares, painted partridges, quail, bustard, and florikin. Game however was only abundant in those parts which were well watered. The troops suffered severely from the cholera on our return to Nagpore. The siege of that strong hill fortress of Asscerghur, which nature and art combined to render almost impregnable, was undertaken by a portion of the united forces of the Bengal, Madras, and Bombay troops, with a competent park and train of artillery. They effected the capture of the pettah and lower fort: this soon led to the surrender of the upper fort; as

we were able to bring our guns to play on it with better effect.

This affair concluded the campaign of the Deccan, which terminated so successfully; and in so short a period, considering the nature and extent of its various operations.

The results of this campaign were equally beneficial to the people at large, as well as being of the highest importance to the E. I. C., who gained thereby an immense accession of country and revenue. It also gave a greater degree of stability to the rest of their possessions, now extending in an uninterrupted line from Cape Comorin to Bombay, without any intermediate power. To Lord H.'s prompt, energetic, and decisive measures, with the co-operation of as brave an army as ever took the field, is due the meed of praise for the happy conclusion of this war.

An ill-concocted plot was discovered in the city of Nagpore, among a few of the remaining adherents of the ex-rajah, to induce our sepoys to break their allegiance to government, proved unsuccessful. Our faithful soldiers not only refused to join in this conspiracy, but gave immediate information, which led to the detection of the parties concerned. It is only just to record the incorruptible fidelity of the Madras native soldiery on this and several other similar occasions. Their devotion to the service, and also to their officers, is worthy of implicit con-

fidence, especially when their good-will has been conciliated by a mild, firm, and consistent line of conduct. Collectively and individually they possess a pride in the well-being of their respective corps and the service at large, which is not unfrequently displayed by exertions greater than are made by Europeans. Their affection towards individual officers of their regiments in former days, under cases of great trial, has been fully established: this sort of feeling has much abated and weakened of late years, partly owing to orders tending to lower the European officer in their estimation, often unadvisedly issued, without reference to the native feelings. Innovation and a system of ill-judged economy have also enfeebled the tie that existed between the Europeans and natives, as well as their allegiance to the state. And this is done without in any way making the sepoys better soldiers; on the contrary they have of late years evinced a spirit of reckless revenge and insane hardihood in several instances, by the murder of their officers, both European and native.

On a shooting excursion from Nagpore, with Lieut. A., we had excellent sport. One night, a very fine sheep was taken from the tent by a cheetah; and at the same time a valuable terrier which had gone to attack it. We traced the cheetah to some distance, but did not succeed in finding it, owing to the thickness of the jungle. During the three days

this party lasted, we shot fifteen brace of hares, and forty couple of partridges, besides other game.

One day I saw a bush in which it seemed likely that a hare had made her form. I approached it carelessly enough, when to my great astonishment a large hyena jumped out, and threatened to prove what is commonly called "an ugly customer." I at once fired, and though my gun was only loaded with small shot, I so far disabled him that he fell an easy victim to my spear. The hyena is rather common about Nagpore; it is a very cowardly beast, and lives principally upon offal and the carcasses of animals that have dropped dead from fatigue or any other cause. They have a sharp scent, and when a bullock drops on the road are almost as keen as the vultures in discovering their prey. While prowling about the villages, they often snap up calves, sheep, and goats, but they rarely attack dogs unless they are small and weak. I have been told that in some cases they have been known to take away children. Their howl is one of the most disagreeable and melancholy noises that ever grated on human ear. Unless very closely pressed they will not venture to turn on the hunter, but when at bay, they bite like furies.

This incident, though not exactly dangerous, is one of the many which shews that an Indian sportsman must endeavour to acquire presence of mind, especially when beating a jungle. He is perpetually

liable to surprise; tigers, cheetahs, and hyenas, will often be found in the most unsuspected places, and under circumstances where the least hesitation would be fatal. Wolves are amongst the most noxious tenants of the jungles round Nagpore, and they annually destroy several children; but they do not commit such ravages as in northern India, where their ravages have been so great as to attract the notice of government.

CHAPTER III.

THE DUSSERA AT NAGPORE—REVIEW—EFFECTS OF FAMINE—FLY FISHING—FUGITIVE WIFE—A DANGEROUS TIGER-HUNT—GHOSTS OF TIGERS—CHASE OF A TIGER—TIMIDITY OF ELEPHANTS WHEN OPPOSED TO TIGERS—NECESSITY OF TRAINING—EXTRAORDINARY SHOT—CHASE OF THE ANTELOPE.

THE festival of the Dussera among the Mahrattahs is celebrated at the end of the monsoon, and besides its general import, is intended to commemorate the custom of their marauding forefathers in annually setting up their banners before proceeding to levy contributions. This circumstance gave the festival an air of novelty, and I looked forward with some eagerness to its celebration. The Mahrattahs regret these annual forays; when, to use their own phrase, "they had their hands in every man's dish;"—when those who refused to pay *chout*, or a compensation for security,—similar to the black-mail anciently levied by the Scottish highlander,—were sure to have their lands ravaged, and their houses laid desolate. Even now they take pleasure in reviving the memory of these happy days, and there was not an inhabitant of Nagpore who did not exert

himself in making preparations for celebrating the feast. During the morning there were many processions in the city, all of a military appearance; but in these none of the sepoys joined, because they thought that the Mahrattah additions tended to desecrate the religious character of the festival. They made no objection, however, to uniting in the rejoicings of the evening, especially as the British authorities, in order to conciliate the Mahrattahs, consented to have a review in honour of the day. This concession was the more necessary, as Appa Sahib's strong hold on the affections of his subjects was mainly owing to the magnificence with which he was accustomed to celebrate this national feast, which at once gratified hereditary pride and religious prejudice.

On the afternoon of the day alluded to, the whole of the troops composing the Nagpore subsidiary force paraded on an extensive plain, near the walls of the city. They were drawn up in line, with the guns at each extremity, awaiting the rajah, whose approach was announced by a royal salute. The young rajah of Nagpore was seated on a state elephant, splendidly caparisoned, with rich crimson embroidered housings, and a handsome howdah (a seat). He was accompanied by the principal officers of his court, and Mr. J., the resident, with his suite —forming altogether a gay cavalcade, being all mounted on elephants. They rode along the front

of the line: after looking at it, they took up a position in front of the centre, where they dismounted, and some ceremonies took place; when the rajah let loose a jay, a species of bird with rather a handsome plumage of green, yellow, and blue, on which the troops fired a feu-de-joie, and a general salvo from the guns, amidst the most noisy shouts of acclamation, and din of drums and other music in honour of the event. On the return home of the rajah and his attendants, I remarked the latter cutting and slashing at the grain with their sabres as they went along. It got dusk before we reached the city, when a grand display of fireworks of every description took place, the whole town being illuminated with blue, red, and a variety of other lights.

A dreadful famine took place this year, owing to drought and other causes. Thousands of a starving population flocked into Nagpore. They in the first instance were supported by individual charity and private donations, but they latterly became too numerous to be fed by these means; in consequence, the resident was induced to afford them aid, and many were saved by his laudable exertions. I was consulted on the occasion, if I could employ these people advantageously to the state. The mode proposed being approved, between five and ten thousand, at different times during the space of four months, were placed at my disposal; and I divided them into separate parties, each under the superin-

tendence of a few pioneers, who kept them at work, making new roads and repairing the old ones.

Notwithstanding those relieved in this way, much distress and many deaths occurred from famine, and the sights were truly deserving of commisera-tion, as pariah dogs, jackals and vultures were constantly observed devouring the bodies of those who died on the road from disease produced by the scarcity. A fertile season ensued, and the survivors returned to their native homes; the traces of the calamity were however not effaced for several years.

I tried fly-fishing with some success in the tank outside the city of Nagpore, especially towards dusk. Late one evening, being thus employed, I observed a person waving a handkerchief on the steps near the edge of the water. On approaching, I perceived it was a female, who motioned to her attendant to wait; she coming close up to me, in an under tone of voice made some remark as to my patience and perseverance in fishing, adding also that she had often seen me there. She then asked me if I would befriend her, as she was in great distress, by returning to the same place the following evening, when she would explain all her wishes, apologizing to me for her interruption. Being fond of adventure, and not bestowing a thought on the consequences, I consented.

As I did not speak the Mahrattah language over fluently, I took the precaution of making my gar-

dener accompany me. When I proceeded to the place of our appointment, I found her with her female attendant, expecting my arrival. When I came up, she told me her life was in danger from the violence of her husband's temper. He had treated her very ill, she said, since they had been married, which was about two years back. The loss of wealth, and other property, of which he had been plundered by the Arabs, had made him savage, and he vented his spleen on her. She therefore requested me to afford her protection, and assist her until she could join her friends. Her entreaties were so urgent, that I could not refuse; in fact, the adventure had been carried too far to recede. I found means of disposing of her for the present; but before I could warn her friends of her situation, her asylum was discovered by the husband. This led to her restoration, for the demand could not be resisted, as it was sanctioned by the highest authority.

This brief recital is to shew that even an Indian female, though known to be of the most retiring, timid, and diffident nature, especially in this part of the country, where there is little or no intercourse with Europeans, will, under certain circumstances, place confidence in them, by throwing themselves on their protection. I could cite other instances of similar conduct. There are no people who can so quickly discern character as a native, or that possess

such judgment in seizing hold of a person's weak points, and who are so indefatigable and persevering in obtaining their object, for which no trouble is thought too great by them.

One night at Nagpore, about ten o'clock, I received a note from Captain A. G., inviting me and any other friends to a tiger hunt, on the following morning, as he would provide us with elephants. Lieutenant C. and myself started about midnight, on horseback; we reached Takelghaut, his (Capt. G.'s) encampment, towards morning, after a ride of twenty-one miles. Lieut. C. and myself were mounted on a fine young female elephant, Captains G. and P. being on two large male ones. At a short distance from the tents, about five A.M., we met a native shikare,* who said he had made bundibus (sure) "that we should see the tiger." After proceeding about two miles, we entered some low jungle, where we perceived the carcass of a buffalo, which had been killed during the night, and a considerable part of it devoured, it having been picketed here for the purpose of attracting a tiger, which had committed great havoc among the villagers and their cattle, but latterly had chiefly confined himself to human food, which these animals invariably do when they have tasted the blood of man. A short distance from the body of the buffalo, a noble royal tiger was seen skulking along a

* A sportsman.

ravine, from which he was driven by some horsemen. He then dashed across a small plain in our front, pursued by a terrier belonging to one of the party. A volley was fired at him with little effect; when the two large elephants, smelling the tiger, became so unmanageable as to bear their riders off the field. Our elephant fortunately proved more tractable, and enabled us to pursue the tiger into some ground partially covered with jungle, and we actually passed so close to him while crouching under a bush, as to endanger the life of the attendant, had not he partly hid himself by clinging to the tail, and hanging between the two hind legs of the elephant. While the tiger was ascending the opposite side of a ravine (to which he had retreated), I disabled him by a two-ounce ball from my rifle. On our descending into the ravine, he rose up and attempted to spring at the elephant, but was unable to effect his object. Lieut. C. then discharged his gun, and killed the animal outright.

The mahout having dismounted, solicited a little gunpowder, which he sprinkled among the whiskers of the tiger, and setting fire to it, singed them fairly off. This precaution is considered necessary, as the natives have a foolish idea that they would otherwise be haunted by the tiger. All classes of the natives of India hold this animal in great fear and respect; the effect produced by the sight of it is often of a serious nature, and has been known to

cause the loss of intellect, sickness, and even death: this animal measured nearly fourteen feet in length, and was supposed to have attained its full size, as denoted by the number of additional lobes attached to the liver, one of which takes place annually.

After skinning the tiger, the whole of the flesh was carried away by the natives, which they use for various medicinal purposes.

This tiger would have given much better sport, had it not gorged itself in some measure by the large portion it had eaten of the buffalo. The following morning we prepared for a similar excursion, after a tigress, which was reported to be in the neighbourhood. The shikare, as before, met us, but rather with an air of disappointment, saying that he could not make *bundibus*, as the buffalo and donky which had been picketed for the purpose of enticing the tiger had remained unharmed, there was, therefore, no certainty of finding the tigress: however, after some search, the remains of a porcupine evinced its vicinity, as the shikare observed that no other animal would molest it but a tiger, who seldom or ever, after killing his prey, moves to any distance from the spot; which proved correct, as shortly after, the tigress was started and gave much better chase than the former, finally taking cover on a hill covered with loose rocks, jungle, and long grass, where Lieut. C. and myself pursued and killed her, after a most splendid hunt.

The elephants of the other party behaved in the same manner as on the preceding day, and one of the gentlemen was nearly precipitated into a deep ravine, but escaped with some bruises and a sprained foot.

Some elephants evince a greater degree of terror at the sight of a tiger than others; therefore tiger hunting should be on well-trained elephants, when the sport is perfectly safe, and is the only method by which this most powerful animal can be pursued with success, and without danger, being at the same time the most exciting of all field sports. This has been fully proved by the numbers of tigers killed in this way with so few accidents, especially by Mr. B. J., one of the most successful sportsmen in this quarter, who had killed nearly one hundred in the last five years.

A few days subsequent, the above-named gentleman made bets to a considerable amount that he would, with his fowling-piece, perforate a board an inch thick through and through, with one or more pellets of No. 6 shot, both at sixty and one hundred and ten yards distance; which he won, as it was accomplished by tying a charge of shot in waxed cloth—no person having thought of its being made up as a cartridge.

I took a trip, in company with Lieut. W., to Ramteek, where we had some excellent fishing in the tanks on the hill. This is a place of great

sanctity among the Hindoos, who have numerous temples all over it.

The chase of the antelope, the swiftest of all animals, with the hunting-leopard, is worthy of notice. The symmetry of these animals (the pard) is most perfect, and the ease and velocity with which they spring is wonderful—far beyond conception,—and enables them soon to overtake the antelope, which they generally do within a run of half a mile, as they will seldom follow further.

CHAPTER IV.

HUNTING-LEOPARDS—CHASE OF THE ANTELOPE—ROUTE TO THE RHAMGHAUT—ARRIVAL AT POORGAUM—THE HERMIT OF THE GLEN: A GOSSEIN LEGEND — BRAHMINICAL JEALOUSY OF ASCETICS — DAROTHA — ARAB GOVERNOR — HINDOO MUSIC—PROFESSIONAL STORY-TELLERS—REFRESHMENTS AT A HINDOO CONVERSAZZIONE — ARAB STORY-TELLER—THE HAKEEM AND THE SULTAN AT MUSCAT.

THE hunting of the antelope by leopards trained for the chase, is one of the most ancient field-sports in India; packs of cheetahs, or hunting-leopards, were kept by Hindoo rajahs and Mohammedan nabobs, and the European travellers of the sixteenth and seventeenth centuries represent the hunting parties in which these animals are used as the most wondrous exhibitions of oriental magnificence. My curiosity was excited by reading these quaint narratives, and I anxiously waited for an opportunity of seeing a form of the chase so new to Europeans. Such an occasion fortunately presented itself, and I shall endeavour to describe the animating scene to my readers.

At the time, there were three leopards in the field, each carried on a small platform-cart, drawn

by two bullocks, hoodwinked and secured with slip collars. They remained so, till we approached a herd of antelope; the carts being in a line about two hundred yards apart. When within a certain distance of the game, the winkers were taken off the pard that was nearest; on which he stood up and anxiously gazed in all directions, in order to obtain a glimpse of the antelope; he soon caught a sight of his prey, though at a considerable distance on the plain (where alone leopards are used for this sport); he then crouched down on the cart, keeping his eyes intently fixed on the antelope, in fact, in the attitude of a cat watching a mouse.

As we moved in the direction of the herd, a gentleman, who accompanied us on horseback, kept close behind the carts, when one of the leopards was slipped from off the cart nearest the herd: the beast jumped on the ground, and stealthily, though rapidly, moved towards the antelope, endeavouring to hide his motions by taking advantage of every bush and inequality the place afforded, evidently with the view not to excite a too sudden alarm till within a short distance. When he saw the deer bounding away, the leopard put forth his wonderful powers, and was up with them like lightning, or as an arrow shot from its bow, and by a blow from its fore-paw, laid his victim on the field. He then seized it by the throat, where he remained sucking the blood, and did not quit his hold until part of

the antelope's leg was cut off and thrust into his mouth. The leopard then allowed himself to be hoodwinked and led to his cart, which he regained by a light bound. Should the leopard miss his blow (which I only saw in one instance) he sulks, and is with difficulty secured by his keeper.

Being appointed adjutant of the second battalion of pioneers the latter end of this year, I commenced my journey in October, for the Ramghaut, in the western Mahrattah country, near Belgaum, upwards of five hundred miles distance from Nagpore. As I wished to proceed as direct as possible, I drew a line on the map, intending to pass only through those places which it intersected. Keir and Sholapore were two of the principal towns; the latter a military post of the Bombay army; my baggage was chiefly carried on camels, for the sake of expedition. My road led me through Poorgaum, a large village on the banks of a small rivulet. It belonged to a gossein celebrated for his sanctity. He received me with extraordinary civility, and to prevent time from hanging too heavy on my hands, sent one of his train, who was a professional story-teller, to amuse me by the recital of legendary tales. One of the legends interested me so much that I took notes of it before I retired to rest; and I shall, I trust, gratify my readers, by giving as much as I can recollect, of the Gossein's recital.

THE HERMIT OF THE GLEN:

A GOSSEIN LEGEND.

"In the days when the religion of Brahmah flourished without a rival; before the followers of the Prophet of Mecca had crossed the Attock, or the descendants of the Mangols quitted the deserts of Tartary, a Hindoo prince, the last of an illustrious line, whose genealogy could be traced back to the wars between the Pandoos and Kooroos, reigned over a large and extensive country. He inherited from his ancestors not only the government of fertile provinces, but also a treasury stored with countless crores of rupees; but such was his extravagance that he not only dissipated the hoards of his thrifty forefathers, but grievously oppressed the provinces by levying many new and onerous taxes to support his dissipation. His *guru*, or spiritual adviser, so far from checking his debauchery, instigated him to fresh excesses, and pointed out to him those persons who were suspected of possessing wealth, in order that they might become the victims of royal rapacity. When all the money raised by such infamous means was spent, the guru informed his patron that an ascetic who resided on the confines of his dominions was in possession of a talisman, by which enormous treasures could be obtained. The

cupidity of the prince was excited; he tried several means to procure this invaluable gem, but they all failed, because the hermit who possessed it, guarded it in secresy. Violence could not be used towards the recluse, not only on account of the great popularity he derived from his extraordinary sanctity, but also because he was deeply versed in supernatural arts, and by his skill in magic would take fearful vengeance on those who wantonly provoked his resentment.

"Crowds of visitors flocked to the hermitage of this ascetic from all parts of Hindústan; he taught them the penances by which the wrath of offended deities could be propitiated, and the sacrifices most pleasing to the celestial powers. But notwithstanding his sanctity, the hermit was not uninfluenced by female charms, and it was whispered that a lovely woman was the most welcome visitor to his cell. The guru employed several beautiful girls as emissaries to worm out the hermit's secret, but he was on his guard, and never failed, by strictly cross-examining them, to detect their object. He punished every one of them with diseases that destroyed their bloom, until at length no one could be found to venture on the perilous task of deceiving the powerful wizard.

"As a last resource, the guru advised the prince to send his favourite wife Malati, on the dangerous mission. It was agreed that she should represent

herself as a fugitive from the cruelty of her husband, and should claim the hermit's protection as the only safe refuge from his power.

"Malati was at first unwilling to undertake so dangerous an adventure, but after she had once given her consent, she surpassed the guru himself in eagerness to gain the talisman, and ingenuity in contriving artifices to obtain it. She went secretly to a place in the vicinity of the hermitage, where she remained concealed until a tremendous storm gave her the desired pretext for seeking an introduction. In the midst of a tempest, while the thunder roared, and the lightning flashed, and the rain fell in torrents, she came to the precincts of the ascetic's dwelling, and besought shelter and aid in the most piteous accents. The hermit, coming to the door, beheld a lady of exquisite beauty, whose ornaments shewed that she was of exalted rank, drenched with rain, destitute of attendants, and apparently sinking under terror and fatigue. He brought her into the outer cell, to which alone visitors were admitted; but when he learned that she was the fugitive wife of his potent enemy, he allowed her to pass into his inner chamber, whither no person but himself had previously found admittance. Malati told her feigned tale so naturally that the hermit's suspicions were lulled. He replied to her complaints—that the rajah her husband was not so much to blame as his infamous adviser the

guru, adding that he himself had been long exposed to their artifices, because he possessed a wondrous carbuncle set in a ring, into which whoever looked would see as in a mirror the places where treasure was concealed. Malati thus obtained a description of the gem which her husband required; her next care was to obtain an opportunity of searching for it, and for this purpose she pretended to sink on the earth from sheer exhaustion. The hermit believing that she was unable to move, left her in the cell while he went to perform sacrifices in a neighbouring pagoda; Malati availed herself of his absence to search the cell: she found the gem, and secreted it on her person.

"When the hermit returned, Malati informed him that she had quite recovered, and that she had resolved to act on his suggestion of appealing to her husband, and inducing him to banish the wicked guru from his councils. She then took her leave and departed. The hermit soon discovered his loss, but instead of taking immediate revenge, he resolved to wait until the prince's rapacity, which the talisman was sure to stimulate, had provoked his subjects to insurrection.

"No sooner had Malati conveyed the talisman to the palace, than the prince and his guru began to make trial of its powers; they discovered the places where all the rich men in the kingdom had secreted their wealth, and unsuspiciously plundered them all.

At length a powerful noble, whose property was threatened, raised the standard of revolt, and being joined by crowds of the discontented, defeated the king in two successive engagements, and shut him up in his capital. In his flight from the last fatal field, the king was joined by a youth of exquisite beauty, who saved him when overtaken by his pursuers, and by wondrous exertions secured his escape. The king gratefully invited this young man, who called himself Madhava, to the palace, and introduced him to Malati and the guru, as his saviour and defender. The guru soon became jealous of the new favourite, who in a short time acquired complete ascendency over the sovereign's mind. He laid many plots for the destruction of Madhava, but they were all disconcerted by the young man's extraordinary foresight and prudence. One day the king told his new friend the secret of the talisman; Madhava affected incredulity, and the prince, in order to convince him produced the ring. Madhava, as if from mere curiosity, asked to see the treasures belonging to the guru, and suddenly there appeared an immense accumulation of wealth which the wicked minister had secured for himself. A guard was immediately sent to seize the treasures; the guru hearing of the unexpected order, hastened to remonstrate; the king, enraged at his reproaches, ordered that his clothes should be torn from his back, and that all the royal officers should beat him with bamboos until they were weary.

"These cruel orders were executed with such right goodwill, that the unfortunate guru's body was one mass of wales and wounds from the crown of his head to the tips of his toes. In this condition he was flung into the streets, where an enraged multitude, encouraged by the news of his disgrace, had assembled to take vengeance for his former acts of oppression. The fury of the mob was dreadful; the unfortunate wretch was kicked, cuffed, and trampled, until he became not so much a lifeless corpse, as a shapeless mass, that did not retain a vestige of humanity. Just before he expired, Madhava stood beside him; changing his appearance from that of a youth to that of an old man sinking under the weight of years, he whispered to the expiring wretch, 'Behold in me the hermit of the glen; such is my vengeance for the theft of the carbuncle.'

"The rajah's family consisted of three sons and five daughters; his eldest boy was about sixteen years of age, but as he grew up his father suspected that he might gain the affections of the people, and head a revolt. He told his fears to Madhava, who suggested that poison would be the most efficacious means of averting danger. The king listened to the pernicious counsel, and prepared the fatal potion; through an error of the messenger, it was given to the second instead of the eldest son, and thus the crime was committed, and the danger not

averted. An assassin was hired to stab the prince in the gardens of the palace, but his sister, who was near him, saw the dagger lifted in time to run and avert the fatal blow; she saved her brother, but she received the weapon in her own bosom. In this manner every plot formed against the prince proved fatal to one of his brothers or sisters, until he was the only surviving child. At length the rajah murdered the prince with his own hand, and was thus left childless.

"The loss of her children alienated Malati's mind from her husband; she cast her eyes on the beautiful Madhava, and very unequivocally testified that she would not be difficult to be won. Madhava affected to show equal love; an intrigue commenced, but it was managed with such little caution that the king surprised the lovers together, and was a witness to his own dishonour. His shouts brought the guards of the palace together; Madhava escaped, but Malati was seized by her enraged husband, and subjected to every excruciating torture which perverted ingenuity could devise: just as she was expiring under these torments, Madhava appeared, invisible to all eyes but hers, in his true form, 'Behold!' he said, 'in me the hermit of the glen; such is my vengeance for the theft of my carbuncle.'

"The enemies of the rajah were now so numerous and strong that they ventured to lay siege

to his capital. The fugitive Madhava was among them, and under his direction the battering engines were placed against the weakest part of the walls; every expedient which the rajah contrived for defence was rendered unavailing by the superior skill of Madhava, and ere long a practicable breach was effected. In the last hour of his life and kingdom, the rajah fought with a desperate valour worthy of his ancient lineage; at length he fell, with ghastly wounds, and was allowed to bleed to death unheeded. Madhava stooped over the dying prince, and whispered in his ear, 'Behold in me the hermit of the glen!—the destroyer of thy minister, thy children, thy wife, thy kingdom, and thyself;—such is my vengeance for the theft of my carbuncle.'"

This tale is greatly abridged in my summary, and I am conscious that I have omitted many details fully as interesting as those I have given. It struck me at the time as very remarkable, that the agent of wickedness in the story should be a Brahmin guru, or spiritual adviser, and the punisher of crime a gossein ascetic,—for the contrary is the case in the most common Hindoo popular tales. This, perhaps, may be explained by the fact, that the story-teller was himself in the employment of a gossein. Among the Hindoos, as well as among the Roman Catholics, there is great jealousy between the priests and the ascetics, but generally,

they are anxious to hide these dissensions from Europeans. I gave the story-teller a present for his pains; the reward seemed to be beyond the usual rate of remuneration, for he declared that he would gladly tell me a story every day and every night. He also spread my fame abroad as a patron of stories, and I found at the next stage that my character had preceded me on the road.

From Poorgaum I travelled thirteen miles to Darotha, a large village on the banks of the Arda river. The country that I traversed was poor, and badly cultivated, except in the immediate vicinity of Darotha, where I found an unusual degree of care, cleanliness, and comfort. This appeared to be owing to the good conduct of the local governor. He was an Arab by birth, and was entrusted with the superintendence of this and fifteen other villages. Several of his countrymen were employed under him; and though they had all on various occasions fought against the English, they treated me with the greatest civility and kindness. In the evening, I was invited to join a kind of *conversazzione*, got up, I understood, specially to gratify my love of stories; and though rather fatigued, I deemed it my duty to receive the attention of my hospitable hosts as kindly as it was offered.

Bands of music, story-tellers, and ballad-singers, are to be found in every Hindoo village of any note. The wind instruments of the Hindoos are

generally made of brass, such as collary horns, trumpets, etc.; they have also clarionets and flageolets, but of the rudest construction, little or no attention being paid to the proportion of the keys and apertures. The variety of note or intonation is produced by the lip, rather than the fingers, and hence the sounds are short, sharp, harsh, and disagreeable. Europeans, at first hearing them, are at a loss to discover what is meant by the discordant braying of these rude instruments, and are inclined to suspect that some trick is attempted when told that this is a musical concert. For my own part, I can conceive no greater torture to a musical ear than being compelled to endure the infliction of one of these concerts at a native entertainment.

The tambourins, drums, and tom-toms of the Hindoos are of different sizes and forms, but many of them bear a most striking resemblance to the representations of the Egyptian drums discovered by Rosellini, Champollion, and Wilkinson, in the valley of the Nile. They are beaten either with sticks or the hand, and the performers generally contrive to keep tolerably good time with the other musicians. They also use small cymbals of brass, and triangles, in the management of which Hindoo children are very skilful. In some parts of the country, instruments are used similar to our fiddles and guitars, but rude and simple in their construction; they are played both with the fingers and the

bow; hollow gourds are generally attached to them, and serve instead of sounding boards. Pandean pipes are very common, and are frequently used with great success, especially at Trichinopoly, where a considerable band of them may be hired to play both native and English airs, which they learn from the bands of the regiments at the station. The amateur band at Trichinopoly is composed of that caste which follows exclusively the profession of shaving and hair-dressing, and hence they were called by our officers the *barber-ous* band.

Fiddles and guitars are generally found among the Mohammedans, whose musical taste is more in accordance with European nations than that of the Hindoos. The vocal performances are detestable; men and women sing, or rather squall, in a monotonous drawling tone, with a variety of the most horrible guttural and nasal notes, and their only anxiety seems to be who shall scream the loudest.

His highness the rajah of Mysore, and other native princes whom I have seen at the celebration of their annual festivals, frequently have half-a-dozen of these native bands, each consisting of twelve or fifteen performers, some of whom are instructed in the use of European instruments. But these musicians are rarely taught to play in concert; whenever I heard them it seemed as if each played his own tune, and that the only object of the performance was to make all the din and discord possible.

Story-telling is a regular profession; strolling reciters travel from village to village and hire themselves for the evening, receiving a remuneration proportionate to the entertainment they afford their audience. The meetings for these recitations are generally held late at night, and they are sometimes protracted to the following morning. The company sit on the ground on carpets or mats, but the more wealthy natives provide ottomans, couches, and embroidered cushions for their guests. Paun,* separee† and spices are handed round, which when masticated produce an exhilarating influence on the spirits, and impart an indescribable feeling of languor and satisfaction, thus preparing the mind to sympathise in the tales about to be recited. The utmost silence is preserved by all the audience except one, who acts the part of an interlocutor, to ask explanations of such parts of the story as appear vague or inconsistent, but he never notices improbabilities, however gross or startling. This person also gives assent at the end of every sentence, when a pause is made, by a grunt of satisfaction or an approving "Ha!"

Some of the legends are of such length that their recital occupies several successive nights. They are of three kinds;—1, mythological, composed of traditions respecting the Hindoo divinities, and especially the successive incarnations of Brahma:

* Aromatic leaf. † Betel nut.

2, historical, relating to the ancient kings of Hindústan, the conduct of their ministers, and the intrigues of their government. In some of these stories delineations are given of fraud, treachery, and crooked policy surpassing anything of which Europeans can form any conception, and which would open an entirely new field of iniquity to another Machiavel: 3, romantic tales full of necromancy, magic, love, and wild adventure. Some of these end tragically, others terminate happily; the interest of the audience is kept alive by the ingenious manner in which the plot is unfolded, and the secret of the *denouement* is generally kept faithfully to the very end.

My Arab hosts at Darotha had procured a story-teller from their own country, to amuse me. He was a sharp wiry fellow, without an atom of superfluous flesh on his bones. As a Syed, or descendant from Mohammed he wore a green turban, and in consequence of having made the pilgrimage to Mecca he assumed the title of Hajjee. These advantages were duly appreciated by the possessor; he was pert, conceited, and vain of his accomplishments. Like some musicians, he affected at first great reluctance to give us a specimen of his talents, and it was not until after repeated entreaties that he commenced the narrative of which I am about to give a summary.

THE HAKEEM AND THE SULTAN OF MUSCAT.

AN ARABIAN LEGEND.

"In the days of Nadir there lived at Bagdad a celebrated hakeem or physician, who devoted himself wholly to study. His acquirements were so great that he became celebrated through the country for his skill, and patients were brought to him from the most distant quarter. Attracted by his fame, a great magician came from Cairo to see him, and was so delighted with his extensive knowledge that he revealed to him the secrets of his supernatural arts, and presented him with a ring in which a talismanic carbuncle was set, of such wondrous efficacy that it commanded the obedience of all the elementary spirits. Hamd-Allah, for that was the name of the hakeem, did not abuse his power; he employed his skill to cure the diseased and relieve the afflicted, nor would he accept any remuneration from those whom he benefited.

"One day as Hamd-Allah was passing through the streets of Bagdad, his ears were pierced by the agonizing shrieks of some person who was suffering the greatest tortures. He followed the sound, and saw a man lashing a Caffre or negro slave with a heavy *chabuc* or whip, and tearing away the flesh at every blow. The cruel master at the same time

reproached the negro for treachery and ingratitude to the person in whose house he was born, and who had brought him up as one of his own children. Hamd-Allah entreated the master to forbear, purchased the slave, brought him home, and tended him with the greatest care, until his wounds were completely healed.

"In the meantime Nadir-Shah advanced to besiege Bagdad; his immense army encircled the city, but Hamd-Allah by his magical skill rendered the walls impregnable, and every assault of the Persians was repulsed with loss. Nadir was greatly enraged, and vowed that if ever he had Hamd-Allah in his power he would hang him higher than Haman. The hakeem laughed at these threats. He discovered by means of his attendant spirits that a certain part of the Persian camp was left unguarded every night, and he revealed the secret to Ahmed Pacha, the governor of the city; Ahmed collected all his forces, made a sally at night, and inflicted on the Persians so decisive a defeat that they fled back to their own homes, and never again made an attack on Bagdad. The citizens, grateful for their deliverance, carried Hamd-Allah in triumphal procession round the walls, but while he was thus absent from home the ungrateful negro took the opportunity of stealing all his jewels,—amongst others the precious carbuncle,—and making his escape. Hamd-Allah returned home, and was almost frantic when

he discovered his loss; but he was doomed to meet a new misfortune; that night a friend came secretly, and informed him that Ahmed, jealous of his popularity, was resolved to destroy him, and that he could only save his life by immediate flight.

"Hamd-Allah left Bagdad, a wretched fugitive, with scarcely the means of support. He fled into Persia, where he soon learned that Nadir-Shah had issued a proclamation, offering a large reward for his head; he therefore resolved to get to the sea-side, and procure a passage in some ship bound for the coast of Arabia. His road lay through a country desolated by war, but from his wondrous skill in medicine, Hamd-Allah was able to prepare a confection, one morsel of which was sufficient for a day's sustenance. As he journeyed, he one day saw the body of a female, apparently dead, covered with wounds and bruises. On approaching, he perceived that she still breathed, and when he put a little of the confection into her mouth, she was so far recovered as to be able to tell her story. She told him that her name was Safyeh, and that she was a slave in the harem of a favourite officer of Nadir; that she had been falsely accused by a jealous mistress, and sentenced to death; that her master had beaten and stabbed her, and left her for dead, but that she had crawled thus far away when she fell from fatigue and loss of blood. She added, that a pursuit would be commenced when her

escape was discovered, and begged him to save her from a death of torture; for such, if overtaken, would assuredly be her doom.

"Hamd-Allah raised her up, gave her more of the confection to restore her strength, bandaged her wounds, and in fine conveyed her to the sea-side, where, with a jewel she had fortunately preserved, they purchased a passage in a vessel bound for India.

"Scarcely had the vessel left the shore, when a fearful tempest arose, which drove the vessel so far from her course, that none of the mariners could tell where they were. Finally the ship was dashed to pieces against an unknown shore, and none of the mariners escaped, except Hamd-Allah and Safyeh. They went from the spot where they had been wrecked, and found that the country had recently suffered from the ravages of war. At length they reached a battle-field strewed with corpses; under a pile of dead, Hamd-Allah saw something glittering; he approached, and saw that it was his precious carbuncle, on the hand of a young and handsome warrior. The violence with which he pulled off the ring revived life, which was apparently extinct, and Hamd-Allah by his medical skill soon enabled the young warrior to sit upright; he bound up his wounds with bandages made from Safyeh's veil, and restored his strength by a morsel of the precious confection.

"The young warrior informed him that he was Seyf, sultan of Muscat, and that his army had on the preceding day been almost completely cut to pieces by the Persians under Nadir-Shah; he had fallen in the midst of his slaughtered subjects, and had fainted from loss of blood; the enemy believed him dead, and indeed he must soon have expired but for the opportune arrival of Hamd-Allah.

"Seyf was brought safe to his capital, which the Persians had not attacked. He offered Hamd-Allah apartments in his palace, but the physician preferred living with Safyeh in a remote part of the city. Seyf's health was soon perfectly restored by the cares of Hamd-Allah; once more he shone in all the splendour of royal magnificence, and the beauties of person with which nature had so lavishly endowed him. He was valiant, brave and generous, but impetuous in all his passions. When once his desires were kindled, he was insensible to the dictates of justice or moderation, and utterly reckless of the obstacles that impeded his gratification. He had seen Safyeh's charms unveiled when Hamd-Allah tore her veil to make bandages for his wounds, and he resolved to obtain possession of her person at all hazards.

"Hamd-Allah had kept the mystic carbuncle; he told the sultan how he had lost it, but did not reveal the secret of its powers. The sultan told him that he had purchased the gem from a negro

who was actually in his service, and commanded the slave to be introduced, and his life placed at the physician's disposal. Nothing could exceed the consternation of the ungrateful negro when brought into the presence of his injured master, except his surprise when Hamd-Allah, instead of consigning him to the executioner, pronounced his pardon, and even gave him a small present. Yet it was this ungrateful wretch who told Seyf how to gain possession of Safyeh; he informed the sultan that Hamd-Allah was accustomed to go every day, at a stated hour to the mosque, and that it would be easy for him to visit Safyeh on these occasions.

"The love of a young, brave, and handsome prince is rarely rejected by a woman; Safyeh listened to the love-tale of the sultan, and proved false to the preserver of her life. Hamd-Allah soon discovered the intrigue; but feigning ignorance, he informed Safyeh that he was about to quit Muscat. She sent immediately to Seyf, and he invited her to seek shelter in his harem, sending at the same time a sufficient guard for her protection.

"Hamd-Allah's indignation, when he found that Safyeh had fled, hurried him beyond the bounds of discretion. He proceeded direct to the palace to demand the restoration of his wife, although he was aware that Seyf's temper had been infuriated by a menacing letter from Nadir-Shah, in which that conqueror threatened him with instant destruction.

When Hamd-Allah entered the royal hall, he found the sultan revelling in the intoxicating juice of the grape, for he had long spurned the holy law of our prophet—

'On whom be the praise and blessing of God,' exclaimed all the audience.

"Heated with wine, flushed with anger at Nadir's insulting threats, Seyf was driven to fury by Hamd-Allah's just reproaches. In a transport of rage he called to his guards, and ordered them to strike off the head of a man who had dared to provoke a sovereign. Each of them remained unmoved, being naturally reluctant to lay hands on an innocent man and one to whom the sultan was under such great obligations. At length the very negro whom Hamd-Allah had pardoned, sprung forward and volunteered to perform the savage task. Hamd-Allah bent himself to the earth, apparently resigned to his fate. The negro drew his scimitar, noted with a careful eye the part of the neck which he designed to strike, poised the instrument of death in his hand, gave it a preparatory flourish above his head, and then struck with all his might. The head of the executioner fell to the ground, whence it bounded to the very feet of the sultan, while Hamd-Allah remained uninjured.

"This wondrous spectacle only inflamed the wrath of the sanguinary tyrant. 'Impale him on the instant!' he roared, in accents which fury almost ren-

dered unintelligible, and a crowd of slaves rushed to execute his edicts. A supernatural darkness suddenly enveloped the whole assembly, but the sultan's orders were still obeyed. When the morning sun rose on Muscat, it revealed to the citizens, impaled before the palace, a body with the title of Sultan Seyf ebn Sultan, sovereign king of Oman, Aden, and Muscat.

"On the same day Nadir appeared before the walls; he pardoned the citizens, but he took possession of the treasures and harem of the deceased monarch, in which he found and recognized the unfortunate Safyeh. She was put to death by horrible torments, but Hamd-Allah again escaped and removed to the holy city of Mecca, where he lived to a wondrous old age, universally respected."

The story-teller having concluded his tale, went round to collect contributions from the company. My present was less than he expected, and he did not scruple to tell me so, but I would not give him any more, and he probably removed the impression of my patronage of story-tellers which the gossein had produced, for I was not again invited to any of the assemblies for recitation in that part of the country.

CHAPTER V.

MAHOOR — PILGRIM-TAX — TIGERS IN THE FORT OF MAHOOR — ABSENCE OF ROADS — HYDERABAD — MOHAMMEDAN IMMORALITY — MANUFACTURES AT HYDERABAD — BRITISH SUBSIDIARY FORCE — THE NIZAM — THE AMAZON GUARDS — BANKERS AT HYDERABAD — AURUNGZEBE'S TOMB — DOWBATABAD — CAVES AT ELLORA — BUDDHISM AND BRAHMINISM — EXTRAORDINARY BUSTARD — GRIFFINS — DANGERS TO WHICH YOUNG MEN ARE EXPOSED IN INDIA — ARRIVAL AT BELGAUM.

From Darotha I proceeded to Mahoor, a hill-fort situated on a range of considerable height and extent. I found it a place of greater size and importance than I had anticipated; the walls are nearly three miles round, built of solid masonry, with parapets and loop-holes for musketry. The situation, however, is badly chosen as a military position, for the hill on which the fort is erected is commanded by the adjacent heights. The town, which is in ruins, is erected on a lower ridge of hills under the fort; it had every appearance of having once been a very considerable place, but it was now in ruins, and would have been totally deserted had it not been venerated by the Hindoos as a place containing temples of peculiar sanctity. On the south side

of the hill is the temple of Bowany, to which pilgrimages are annually made from every part of the Mahrattah country. The tax levied by the nizam on the pilgrims and other devotees amounted to a considerable sum; when I visited the place, it was mortgaged to Mr. Palmer, a banker at Hyderabad, who had advanced a large sum to enable that potentate to fulfil his engagements to the British in the war against Holkar. Mr. Palmer had a person at Mahoor to collect the revenue, and at that time no objection was made to the arrangement.

Great opposition has been made in England to the raising revenue by imposing a tax on pilgrims, which has been rather strangely described as giving a legal sanction to idolatry. It seems to me very strange that the Company should be blamed for recognising idolatry as an existing system; the fact of its existence is unquestionable—there it is, whether we like it or not,—and there it will, in all human probability remain until a complete change is made in the whole social condition of Hindústan. I am at a loss to comprehend how the imposition of a tax on idolatry can be regarded as an encouragement. I have always found that taxation operated the other way; and in fact, I have heard that the abolition of the tax is regarded by the Hindoos as a concession to their prejudices rather than a triumph over them. The Mohammedans, whose intolerance of idolatry far exceeds that of any class of Christians,

never believed that their fingers would be polluted by touching money raised by a pilgrim tax, and they found that levying such a tax would be the best means of diminishing the number of the devotees.

The deserted streets of Mahoor, and the fort itself, are overgrown with weeds, high grass, and jungle. Pea-fowl and monkeys are its principal tenants, but tigers and other beasts of prey are very abundant. They are attracted by the numerous tanks and reservoirs of water which are scattered around the town. Though there are traces of considerable houses and public buildings, and of very extensive gardens, I could not discover any vestige of a road accessible for wheel-carriages, and even between the town and the fort there is no tolerable path. In the fort itself, tigers are so abundant, that a few matchlock men who are kept here to guard the temple, are afraid to go occasionally to the arsenal to bring down the ammunition which is stored there.

My further advance in this direction was checked by the insuperable difficulties of the Mahoor hills; they were rough and craggy, covered with forests and jungle, and destitute of roads. After many efforts to discover a path, I cleared the hills by a circuitous road, and having made my way to the open plains, continued my journey without further trouble.

While on this march I made a detour to visit Hyderabad, the capital of his highness the nizam's dominions, and the head-quarters of the subsidiary force given by the British government to this Mohammedan prince, but also vigilantly superintended by the envoy, who resides at his court. The city is of great extent, and is very densely populated; the inhabitants are Mussulmans, Patans, and Hindoos, but the followers of the Prophet greatly predominate. The Mohammedans of Hyderabad are the most disorderly, turbulent, and ferocious set of ruffians within the limits of India. Riots, insurrections and tumults are almost of daily occurrence, and are rarely checked without the interference of the military. They are descended from the Jagatay Turks, absurdly called Moguls, who conquered northern India under Baber, and established the empire of Delhi; and they are not one whit less haughty, bigoted, and ferocious than their ancestors were in the days of Timur. It has never been forgotten by them that they were once the lords of India, and therefore they regard us as the usupers of their heritage with a hatred not the less intense because they are compelled to keep it concealed. No European can venture to pass through the city unprovided with a suitable escort; were he to make the attempt he would not escape insult, and perhaps personal injury. No specimens of their abusive and insolent language to British travellers can be

given without grossly offending decency. The state of morals in Hyderabad is execrable; unnatural crime is so common that it forms a topic of ordinary conversation, and is never attempted to be denied or concealed. An officer who resided a short time in the city declared that, "compared with Hyderabad, Sodom would be found innocent, and Gomorrah the perfection of purity." The lives and properties of the nobles, the merchants, and the bankers, would not be safe for a single day if the British force were withdrawn. The crowds of half-starved bullies that infest its streets would plunder the place but for the awe in which they are kept by the garrison.

There are few manufactures of importance at Hyderabad; the principal are silks with gold embroidery interwoven in the weft, which are called kinkaabs, turbands, and small ornaments. The woollens and cottons used by the greater part of the natives are brought from Europe and the weaving towns of Masulipatam, Madipallam, Ingeree, etc. The few branches of industry that exist are chiefly in the hands of Hindoos.

The nizam has a company of Amazons in his service; these female warriors are regularly armed, drilled, and clothed somewhat like our sepoys. They are employed to mount guard in the interior of the palace, and especially to watch the harem or

apartments of the wives and concubines of his Highness, who are very numerous.

The reigning sovereign is only remarkable for his listless apathy to all affairs of state; he takes little or no share in the government of the country, but entrusts the entire administration to Chand-u-Lal and his subordinate agents. Fortunately for the inhabitants, the British resident is able to exercise some control over these rapacious ministers, who would otherwise desolate the country. The nizam is devoted to sensual gratifications of the worst kind, and his sons are generally considered the greatest profligates in the most profligate of cities.

The British troops and the nizam's contingent are stationed at some distance outside the city, in the cantonments of Secunderabad and Bolarum. They consist of about twelve thousand men, one-tenth of whom are Europeans; the whole is kept in a high state of discipline and efficiency, and is always ready to act upon any emergency. Such precautions are indispensable in the proximity of the reckless and desperate population of Hyderabad. In fact, the merchants and bankers rely only on the British authority for protection against the daring and distressed hordes of wretches by whom they are unfortunately surrounded.

The soucars, or bankers, at Hyderabad, are not quite so respectable a class as in other parts of

India. Loans are obtained from them by mortgaging property, or giving a deposit of jewels or other valuables. It is a general rule, that the value of the deposit should exceed that of the loan by at least one half. In these transactions the soucars, by the exorbitant interest they charge, and the frauds they use in depreciating the value of the deposits, far transcend the worst class of pawnbrokers in England.

The country round Hyderabad, especially in the vicinity of the large lake that adjoins the city, is beautiful and highly diversified. Several drives are opened between the city and the cantonments of the troops. The gardens of his Highness the nizam, of the resident, and of the British officers in command of the subsidiary force, are very large, and kept in good order. These, and the handsome bungalows or garden-houses erected in them, render the scene very pleasing, especially in the rainy season, when verdure and vegetation flourish. At such a time Hyderabad merits the character which an old traveller gave of Italy, "it is a paradise inhabited by devils!"

A more distant excursion to Arungabad enabled me to examine that exquisite specimen of Mohammedan architecture, the tomb of Arungzebe, more attentively than when I formerly visited the city. It is built of highly polished marble, in a light airy style of architecture; the dome and minarets are

admirably proportioned to the general structure of the edifice, and finished in all their parts with extraordinary minuteness. The extent of the building, though considerable, is not equal to that of the Taj, at Agra; but those architects who have seen both declare that the general effect of Arungzebe's tomb is the more pleasing of the two to the eye of an artistic spectator. I have no professional knowledge of architecture, but I must say that few edifices gave me a more gratifying impression than Arungzebe's tomb.

All round Arungabad are strewed relics of ancient greatness, attesting the grandeur of that mighty dynasty, founded in India by the descendants of Timur, whom by perverse and perpetuated error we have nicknamed the great Moguls. Aqueducts, reservoirs and fountains, the broken columns and mouldering walls of palaces, attest the wealth and power of the founder of Arungabad, and the ancient prosperity of the city. Considerable ingenuity is still evinced here in the manufacture of gold and silver lace, embroidery, trinkets, etc.; and it is remarkable that most of the artisans engaged in the preparation of these fabrics are Mohammedans.

The strong fortress of Dowlatabad, and the wondrous cave-temples of Ellora, are within a few miles of Arungabad, and are among the most wondrous works of art in the world. Dowlatabad is a hill-fort partly formed by nature; the sides of the hill

are so precipitous that they cannot be scaled, and the ascent into the fort is through a tunnel or shaft similar to that worked through the heights of Dover. The tunnel opens into the very centre of the fortress, and nothing is more likely to fill the mind of a visitor with astonishment and awe than the scene presented to his view when he emerges from the dark and narrow shaft. The labour that must have been bestowed in scarping the hill and boring the shaft, cannot be calculated. Dowlatabad, like the pyramids of Egypt, is a monument of art and industry, such as no modern works could rival, and like them its origin is lost in the night of remote antiquity.

Although I had previously seen the cave-temples of Adjunta, I was not prepared for the wonders of architecture and sculpture which Ellora presented. These extraordinaty caverns have been often described; I need therefore only say that they are mostly low, having a flat roof, supported by massive pillars, with cushioned capitals and shafts, covered with ornamental carving and fret-work. There is a great profusion of entaille and sculpture, especially in the cave denominated the Hall of Keylas. The Adjunta caves are far less rich in sculpture than those of Ellora, but its place is supplied by paintings in fresco. In the Carpenter's cave at Ellora, a visitor may for a moment imagine himself in an old gothic cathedral; the roof bears a

close resemblance to the high-pointed gothic arch; and is supported by stone ribs, remarkable for the minute finish of their details.

Many of the mythological representations on these caves belong to a religion which no longer exists in the peninsula of India; they introduce Bhuddistic forms, and it is generally known that Bhuddism was driven from India by the Brahmins more than twelve hundred years ago. One of the Ellora caves is a Jain temple; the Jains revolted from Brahminism at a much later period than the Bhuddists.

The relative antiquity of Bhuddism and Brahminism has long been the subject of controversy among oriental scholars. The partisans of Bhuddism assert that the more simple a form of ritual is, the more reason we have to believe in its antiquity. I think that this principle, so far from being received as an aphorism, should be at once rejected, as contrary to all experience. A multitude of deities is the resource of barbarism and ignorance; Pope was grossly mistaken when he spoke of

> The Indian whose untutored mind
> Sees God in clouds, and hears him in the wind:

the deity of the clouds is with the untutored mind a different being from that which presides over the storms. The African negroes have a separate fetiche for everything; simplification in religion, as in every other branch of human knowledge, is the

sign of progress and improvement. This view of the case is supported by the cave-temples of India: those belonging to the Brahminical worship are all flat-roofed; most of those containing Bhuddistic and Jain representations are arched. It matters not one pin to the value and force of the argument, that we cannot tell at what time the Hindoos were made acquainted with the principle of the arch; for it is sufficiently obvious that the flat roof was the more ancient.

My excursions from the road seem to have tempted me into digressions from my subject, and I shall now return to my proper line of march and regular narrative.

During this march I remarked an extraordinary conformation in a large cock-bustard that I had shot; it had a pouch under the neck capable of holding a gallon of water, supposed to be for the purpose of supplying drink to the female, while in the act of incubation. At the time that I shot it, it was feeding on a plain near some bushes, into one of which it thrust its head, supposing itself safe.

I also shot a very large pelican, the circumstances attending which were rather singular: it being a shy bird, I was obliged to approach under a flock of sheep that were feeding on the borders of a lake. My gun was loaded with buck-shot; one of the pellets unfortunately killed one sheep and wounded another, as well as the pelican, which bird, I ob-

served, had the same description of pouch as the bustard.

At Keir, on the banks of the Godavery river, I fell in with Colonel C., an old friend of mine, in charge of young officers proceeding to Jaulnah, where we halted for a few days, and enjoyed each other's society. I shot a fine buck antelope at this place, which the humorous good-nature of my friend described as possessing extraordinary powers. It is thought fair that all young men, who have not been a year in India, "and considered only as griffins," should be quizzed, as they are supposed to have but very vague and erroneous notions on most subjects connected with the country. In fact, this is often resorted to by way of amusement, which Indians in general often feel the want of, especially when they do not possess resources within themselves, or enjoy field-sports. This want too frequently leads to the most melancholy results, more particularly at those times when alone, or detached from their regiments. This was the case with me, in the early part of my Indian career, when I felt solitude very irksome; but I ultimately conquered the feeling, having fortunately an active mind and strong frame, which enabled me to pursue field-sports.

The climates of most stations in the Madras army are generally good, though some are undoubtedly unhealthy; but it is a mistaken notion that

the loss of health is always owing to the climate of India, as only a small proportion of the illness which produces death, or a return to Europe, proceeds from this cause. There are numbers who die from originally possessing a sickly or bad constitution, and who would have been equally liable to the same fate, even in the full enjoyment of their native air. This ought to be taken into account, as also the weariness of life among the officers who had been accustomed to mix much in the world, and enjoy all the varied modes of amusement which Europe so amply affords, but who have not the qualities within themselves to substitute for their absence, therefore suffer ennui and its consequences.

The monotonous course of garrison duty, as also the want of other enjoyments, are ill suited to keep the mind in a healthy tone that sighs after former pleasures; to forget which, and to seek for temporary relief from these recollections, recourse is had to artifical means—particularly that bane to many a fine young man, "the bottle!"

An officer, while in the active duties of his profession in the field, though often suffering from privation, is the happiest man where there is always something to do, or to look forward to; change of scene, and exercise, all tend to raise the spirits and invigorate the frame. It is well known that excitement is as necessary to some constitutions as their daily food. The above remarks ought not

to be forgotten by those who take a review of the bills of mortality in India, in order to form a correct conclusion as to its causes.

Marriages have taken place in the army of late years to a considerable extent, and consequently society has become more enlarged; this aids much towards diminishing hard drinking. That most liberal and charitable institution, the Military Fund, in some measure holds out an inducement to marriage, which perhaps has increased in a greater ratio than should be wished for the efficiency of the army, especially of its junior members.

Hoping this digression may not be deemed irrelevant to my narrative, as the motives for introducing it are a sincere anxiety for the efficiency of the service, and the happiness of its officers, I will now resume my former subject.

The remainder of my journey from Sholapoor to Belgaum had but little of interest, from the bad state of my health, as well as the inconvenience sustained from the loss of part of my baggage, owing to the illness of nearly the whole of my servants, whose place I was often obliged to supply in my own person, till I was no longer able to hold out. On being seized with a violent fever about forty miles from Sholapoor, it completely disqualified me from pursuing field sports, or continuing my march, had not Col. C., who commanded this station, most kindly afforded me the assistance re-

quisite to proceed to Belgaum, the fine climate of which, with medical advice, soon restored my health sufficiently to enable me to join the corps at Ramghaut, "thirty-one" miles further, a steep pass leading through the mountains that divide the southern Mahrattah country from the Concan.

The pioneers were employed to make this pass practicable for wheel carriages, as all of the supplies and military stores for the use of the force at Belgaum, Darwar, and Kulladghee, were received by this route from Madras.

CHAPTER VI.

VISIT TO GOA — SUNDIDROOG — MONASTERIES AT GOA — ALBUQUERQUE — FALL OF THE PORTUGUESE EMPIRE IN INDIA — THE INQUISITION AT GOA—BRITISH INFLUENCE—PORTUGUESE LADIES — PREFERENCE SHEWN BY PORTUGUESE LADIES FOR BRITISH OFFICERS—INFLUENCE OF MUSIC ON THE SOFTER PASSIONS—THE BRITISH QUIXOTE AND PORTUGUESE DULCINEA —ROMAN CATHOLIC BOATMEN — THE CAMELION — BARRACKS AT CABO—UNEXPECTED SLAUGHTER OF A WILD BOAR.

SHORTLY after assuming charge of my appointment as adjutant, another attack of fever compelled me to proceed for change of air to Malwan and Goa. In passing between these two places, another officer and I were exposed in an open boat a whole day, in consequence of the prevalence of contrary winds. We landed late in the evening on a sandy point jutting into the sea, where the boatmen cooked us some small fish, but the wind so covered them with sand that they were not eatable.

The sea air, and that valuable medicine "quinine," soon reinstated my health. The general aspect of this coast is bold; it is studded with a good many rocks, both above and below the water,

which project many miles into the sea, rendering the navigation dangerous along the shore.

We passed the forts of Raree and Vingorla, now under the Bombay presidency, as well as Malwan, where we encamped, outside the fort of Rajahcote. The judicial and revenue departments of the district are established at this place. The trade consists only of salt-fish, cocoa-nuts, and rice.

The fort of Sundidroog, situated on a rocky island half a mile from the main land, is surrounded with a strong and high wall; it is the burial-place of Sevajee, the founder of the Mahrattah empire. This fort is famed as the principal stronghold, in former days, of Angria, the noted Pirate. It was breached by Admiral Watson, in 1782, but he was not able to capture Angria, who fled to some of his other fortresses, with the principal part of his treasure. The forts of Gheria, Rhutnagerry, and Visiapoor, are the other strong posts where those pirates, who infested this coast, used to rendezvous, but they have been long since extinct.

Brahmins and other attendants are retained by the state, for the purpose of performing ceremonies at the shrine of Sevajee's tomb, where his sword of state and other insignia are shewn to the traveller. The chivalrous achievements and renown that so eminently distinguished this prince, and that led to his elevation from comparative obscurity, have been already recorded by abler pens than mine; his

memory is still cherished and revered by all classes of the Mahrattah Hindoos.

The monasteries and churches of Goa are spacious, and well built; they possess some tolerable paintings and statuary, and many of them contain large organs of excellent workmanship. The altar pieces and robes are richly decorated, but perhaps too gaudy; they present a very imposing appearance, from their number and variety, when the priests and monks officiate during peculiar festivals. The religious orders at Goa outnumber the inhabitants of the place, whom they hold in a servile state of thraldom. They levy considerable contributions on all classes of laymen, Portuguese and native, to enable themselves to live in luxurious ease; in consequence, their affluence surpasses that of the lay part of the community.

It is commonly, but erroneously supposed, that Goa was occupied by the Portuguese, when India was first discovered by Vasco de Gama, A.D. 1506; it was to Calicut that the daring navigator came, and the first Portuguese settlement was a fortified factory in the vicinity of that city. Goa was chosen as the seat of Portuguese government in India by the great Alphonso Albuquerque, who felt it to be an object of the highest importance to possess a fortified capital, and also to break down the power of Calicut, as its ruler, the Zamorin, was a deadly enemy of the Christians. In his new capital Albu-

querque coined money, instituted a council-chamber for the government of the city, erected new courts of justice, and gave improved regulations to such as had been previously established. He encouraged marriages between the Portuguese and the natives; he gave the female captives taken in his numerous wars to his soldiers, and assigned them settlements in the island of Goa. Such was the rapid success of his policy, that, in less than thirty years, the island of Goa itself was able to build fleets and levy armies; and it was an armament from this colony that saved the important fort and city of Diu, when Hyder Khan menaced the Portuguese empire in India with total destruction.

Albuquerque died of grief on hearing that the persons whom he had sent to Lisbon charged him with atrocious crimes. A short time before he expired, he wrote the following manly letter to the king of Portugal. "Under the pangs of death, in the difficult breathings of the last hour, I write this my last letter to your highness; the last of many I have written to you full of life, for I was then employed in your service. I have a son, Blas de Albuquerque; I entreat your highness to make him as great as my services deserve. The affairs of India will answer for themselves and for me." He was buried at Goa, and it became customary for the Mohammedan and Hindoo inhabitants of that city, when injured by the Portuguese, to come and weep

at his tomb, utter their complaints to his manes, and call upon his god to avenge their wrongs. Long after his death his bones were removed to Portugal, but it was with great difficulty and after long delays that the citizens of Goa were induced to part with his remains.

The successors of Albuquerque abandoned his wise policy; every new governor was worse than the preceding, until the union of Portugal with Spain consummated the ruin of the Portuguese colonies. In the beginning of the seventeenth century Philip III. issued an edict that every office under government should be sold by public auction —an edict which virtually declared that merit should be systematically neglected, and that only the most worthless and rapacious should be entrusted with the affairs of state! Since that time the Portuguese settlers have sadly degenerated in India, their name has become "a mockery and a by-word, and a hissing and a curse;" in most parts of India no reproach is more cutting than to be called a Portuguese, for the name is supposed to combine all that is most depraved in wickedness with all that is most despicable in weakness.

This may be partly ascribed to the bigotry of the uneducated, that is, nine-tenths of the population, and the undue exercise of priestly influence over their minds, and perhaps also to their having mixed and intermarried with the native Indians, whose.

faults and vices are generally inherited by the offspring of such connexions, often without any of their redeeming qualities. Goa has little or no communication or trade with the mother country, and it is held more as an appanage of the crown of Portugal, than on account of the advantages which its commerce with Europe might afford.

The building once devoted to that horrible tribunal, "the Inquisition," is fast going to decay. Visitors are obliged to procure the keys from the archbishop, in order to inspect its interior. The entrance is by a large and lofty arched gateway, over which is represented the figure of a woman, with a dagger transfixed through her heart, and another through her head, with a scroll underneath, denoting as follows :—

"Hope, which comes to all, never enters here."

The hall of the Inquisition is of considerable extent, the walls are hung with the tattered remains of dark cloth, and daubs of the portraits of most of the kings of Portugal. In the centre of the hall is a long table, with seats and benches for the Inquisitors. Owing to the dilapidated state of the floors of several chambers in the upper story, only part of the buildings could be minutely inspected ; however, the remains of skeletons that had become exposed to view in some of the corridors, where the masonry had given way, sufficed to leave unfavourable impressions as to what their fate may have been.

The situation and scenery of Goa, with its noble rivers, capes and promontories, are very striking. The hills rising abruptly from the water, clothed to their summits with lively verdure, and scattered over with numerous convents, monasteries, and other buildings, have a most pleasing effect. The mode of conveyance is by boats, there being no wheel-carriages belonging to the place.

The anchorage in the open roadstead is good, but vessels of any tonnage are not able to come within the bar of the river. The native inhabitants, with few exceptions, are all converted to the Romish faith; they, as well as the Portuguese, regret its having been restored to the crown of Portugal; the British having held it in trust during the continental war. In consequence of the greater pay and influx of capital which circulated through the medium of the British troops who occupied it, the citizens would gladly hail their return, as the annual pay of the governor, and other authorities, did not amount to one month's salary of our forces.

A vessel used to come annually from the Brazils, touching at the African coast for slaves. This execrable traffic was secretly carried on so late as 1822, as I have shewn in my evidence on the subject of slavery at a subsequent period.

During my visit to the Portuguese settlements, I made several excursions up the rivers; two of them are navigable with the tide, between twenty and thirty miles.

Some of the party who accompanied me to Goa, were unwilling to join in our excursions on the splendid rivers in the neighbourhood; although they afforded a gratifying change to the constant round of entertainments and festivities usual at Christmas. In fact, more than one of these gentlemen had been touched by the charms of the brunette donnas, who were nothing loath to have a little flirtation with English officers. One lively young lady, as arrant a coquette as ever lived, won the hearts of several, and as she alternately paid attentions to each of her lovers, some of our party named her "the tawny bee, fluttering from flower to flower." A young Scotchman paid her marked notice, and received the following warning from an anonymous friend.

My worthy friend Sawny,
I tell you, beware
Of the bee that is tawny,
Ere caught in her snare.

As she has no money—
'Tis true what I sing—
She's a bee without honey,
But not without sting.

The lover took the hint, and made a speedy retreat; acting like a prudent general, who withdraws his forces before committing himself to an *engagement* where he is sure to be defeated. I do not know whether "the tawny bee" discovered the cause of this precipitate defection; it afterwards afforded much amusement to his brother officers,

who congratulated him on having displayed the characteristic prudence of his country.

British officers at Goa possess in the opinion of the inhabitants all the requisites desirable to render them eligible matches for sisters and daughters. They know that the pay of an ensign in the British service is superior to the paltry pittance allowed to their colonels, and these pecuniary advantages more than compensate for any difference of religion. I find among my papers a copy of an epigram circulated at Goa, by some British officer who had been tempted by the offer of—I cannot say a fair—but "a nut-brown maiden's" hand; he appears not to have been prepared for the facility with which it was proposed to obviate all objections on the score of religion:—

A Portuguese will give his daughter
To one unbless'd by holy water,
Whose board on Friday has got flesh on,
Who never yet went to confession;
But look'd on Romish saints and martyrs,
Just as so many Turks and Tartars.
Now, would you know on what condition
He thus abandons superstition?—
He finds in gold a compensation,
For *con* and *tran*—substantiation.

The young ladies themselves were not unwilling to second these parental projects; the superiority of the British officers to the young men at Goa, in personal appearance, manly bearing, and all the

qualifications most likely to please the softer sex, was very striking. Indeed, nothing on earth is more comical than a Portuguese beau; at the best of times he resembles the picture in Gay's Fables of the monkey who has seen the world, but in general he does not come up to the standard of that respectable animal, for he is not cleanly in his habits, or alert in his movements. Novelty and vanity may probably have had some share in producing the evident anxiety to captivate their visitors displayed by the brunettes of Goa.

Their efforts were not without some effect. Few could resist the influences spread around them by the combinations of nature and art. Most of the Portuguese have an exquisite taste for music: I have rarely been more delighted than while listening to one of them singing the plaintive ditties of their national poets, and accompanying herself on the guitar. The character of these Portuguese love-tunes is remarkably soft and soothing; it lulls the mind into a species of contemplative repose, which is one of the most luxurious feelings that can be imagined. The time, the place, and the climate not a little contribute to the seductive power of melody. Nothing can be more lovely than a moonlight night in a tropical climate; the inhabitants of temperate climates can have no notion of the intense clearness of the dark blue sky, the brilliancy of the stars,—softened, but not subdued, in the mild radiance of

our satellite. At such a time, the Portuguese lady seats herself in her balcony, overhanging the majestic river which flows by Goa, in whose clear and tranquil waters all the glories of the heavens are reflected as in a mirror. The gentle breezes refresh the frame, exhausted by the oppressive heat of the day, and when at such a moment the gentle warblings of a rich and cultivated voice steal upon the air, accompanied by the notes of the guitar, which has been appropriately called "Love's own instrument," the effect is almost irresistible.

One lady at Goa, who had neither parents nor guardians to control her inclinations, possessed a large fortune, consisting chiefly of some hundred thousand cocoa-nut trees, which were worth about fifteen thousand pounds, a large sum for Goa. Her hand was sought by the sons of the most wealthy and influential inhabitants of the place; but she rejected all their offers, openly avowing her determination to marry a British officer. This was done so publicly, that the lady could not have given her inclination greater notoriety if she had advertised for a husband. The news soon reached Belgaum, our nearest military station, and a candidate for the lady's hand soon appeared in the person of a staff-officer, who, in the opinion of everybody but himself, was the last person in the service qualified to enact the part of an Adonis. Like Don Quixote, he was usually called the knight of the rueful coun-

tenance; his manners were harsh and forbidding, and his accomplishments of the most limited description; in fact the only qualifications for success which he could boast, were a bold face and an embroidered jacket. The lady received her new suitor with a start of surprise which augured badly for his success; she listened to his offers and boasts with great *nonchalance*, and finally rejected him, with a cool firmness which admitted of no remonstrance. I learned that she subsequently bestowed herself and her cocoa-nut trees on a dashing young ensign, declaring that the staff-officer could not have been a Briton, but must have belonged to some unknown nation.

While I remained at Goa, several excursions were projected, and, after many disappointments, one was arranged which gave good promise of sport. Tents were procured, and provisions sufficient for a week's consumption stored in a large boat. A small eight-oared boat was provided for the sportsmen, who started from Goa a little before daybreak. The balmy freshness of the morning air, the rich and varied scenery along the banks of the river, the succession of new and changing prospects as we approached the bar, and the anticipations of success, exhilarated the prospects and heightened the enjoyment.

When we entered the boat, our crew, before taking the oars, crossed themselves with great devo-

tion, for most of the natives in and around Goa are Roman Catholics. They were converted by the zeal of the monks and friars, who have been always eager in the propagation of their creed. It must however be remembered, that the pomp and pageantry of the Romish church, its splendid ceremonials, its frequent and gorgeous processions, are more in accordance with the Hindoo character than the simple and almost too naked ritual of the Protestant faith. The monks also were less strict in their proscription of native usages and customs than the Protestant missionaries; they were ready at all times to accommodate themselves to the prejudices of the people. Perhaps in some cases this principle of accommodation was carried too far, and that rites actually idolatrous were permitted; but this is, after all, the safer extreme: I fear that the rigidity of our Protestant missionaries must long continue to render their benevolent efforts fruitless.

When we were fairly embarked, the steersman commenced a pleasing song, to which the boatmen kept time with their oars. I was not able to collect the words of the melody, which was chanted in a low recitative, but I have been informed that portions of Camoen's Lusiad are often repeated by the Portuguese boatmen, as the stanzas of Tasso were formerly recited by the gondoliers of Venice.

After passing the bar we struck right across the bay, passing under the bold headland of Cabo.

Near this we landed, close to a rocky cliff covered over with jungle, bushes, and high grass. Our beaters entered the cover, from which they dislodged several partridges, quails, and hares. We soon filled our game-bag with a tolerable supply; and I obtained besides, several specimens of rare birds to add to my ornithological collection, particularly a sea-eagle, and some beautiful varieties of the kingfisher and woodpecker. A sloth-bear, and its young clinging to it, was taken alive, and also a very fine cameleon. The latter, when first taken off the shrub on which it had been discovered, was light green, but when touched, or in any way excited, the colour changed to yellow, blue, and a variety of the most beautiful hues. Notwithstanding the extreme irritability of its skin, the cameleon appears a very sluggish and stupid creature; its favourite food is flies, which it catches with its tongue, and for this purpose nature secretes a very glutinous saliva, not unlike moist birdlime, with which the tongue is covered.

Having enjoyed sufficient sport, we resolved to proceed to our halting-place, the barracks of Cabo, situated about two miles from the spot where we landed. These barracks had been erected for the use of the British troops, when during the continental war we occupied Goa in trust for our ally, Don John of Portugal. Our road to them lay over a succession of rocky heights, rugged declivi-

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ties, and treacherous ravines covered with a low jungle, which in some places was quite impervious. Out of one large clump of bushes a fine cheetah was roused; unfortunately one of our party, to whom the animal approached nearer than was quite agreeable, fired at him with a charge of small shot. This alarmed, but did not disable the beast; he made a precipitate retreat, and baffled all pursuit. Trusting to my dog, I continued on the track until I had left all my companions far behind. I had gone about two miles over hills and valleys, twice getting a glimpse of the chase, until I was almost exhausted by the intense heat of the day, the violence of my exertions, and the vexation at not being able to get a shot. At length my drooping spirits were raised by hearing the welcome barking of my dog at bay. Though almost fainting with fatigue, and perspiring at every pore, the immediate prospect of success invigorated me, and enabled me to gain the brow of a hill covered with stunted bushes. Just as I appeared, a wild boar broke from his cover and rushed at the dog; I at once fired and broke his fore leg with the plug of my right barrel; the beast notwithstanding made his way back to his lair, where I easily dispatched him by a second shot. Aided by some natives, I brought my booty back to my companions, who were agreeably surprised at this unexpected addition to our stock of game.

CHAPTER VII.

MONASTERY AND CONVENTS AT CABO—HUNTING-PARTY—ENTERTAINMENT AT THE MONASTERY—ST. FRANCIS XAVIER—VISIT FROM THE AUGUSTINIANS--MUTUAL TOLERATION OF CHRISTIANS IN INDIA—SALE OF FISH REFUSED—CHARACTER OF THE PORTUGUESE RELIGIOUS ORDERS — HUNT OF OTTERS AND ALLIGATORS—SMOKING OUT A HYENA—REMARKABLE LEOPARD —SARODA—ATTACHMENT OF A WILD SOW TO ITS YOUNG—SNIPE, PLOVER, AND LARK SHOOTING.

We found the barracks at Cabo clean, cool, and very commodious; indeed I do not think that more pleasant quarters could be procured in India. Our party feasted luxuriously on the produce of our day's sport, and at the close we came to the unanimous resolution of remaining another day. One great inducement was the hope of forming a nearer acquaintance with our friend the cheetah; but to this was added a very pressing and hospitable invitation from the superior of a convent and monastery in the neighbourhood. Two of our party strolled over to see the pictures; on their return they informed us that they had been so fortunate as to get a peep at some of the nuns, whom they described as most fascinating in their appearance,

declaring that they had never been so tantalized in their lives as they had been by the sight of such lovely creatures, with whom it was impossible to have a word of intercourse. "Indeed," exclaimed one, "I shall for the future describe all beauty as *nun-such*." Upon this one of our party produced the following epigram:—

Sure never was so vile a pun!
Its wit, its point, its merit *none*.

Fatigue kept me at home during the remainder of the day to recruit my strength, and prepare for the field at an early hour the next morning, as our presence to dine was required at the early hour of two o'clock.

Having taken a hasty but hearty breakfast, we started at day-break in search of the cheetah, or any other game we might chance to meet. All our pains to meet the cheetah were unavailing; but of other game we had a pretty abundant and varied supply, including in addition to the varieties of the preceding day, six couple of jungle fowl and twenty brace of snipe. We also shot an alligator. Before noon, our bag was so heavy that we agreed to leave off, and enjoy the luxury of bathing in the river. After the bath, we took a short siesta, which prepared us for doing ample justice to the fare supplied by the holy fathers.

We found the refectory of the monastery hung round with pictures; some good, some indifferent,

and some positively bad. St. Francis Xavier, the apostle to the Indies, as he is commonly called by the Roman Catholics, was the hero of a great number of miracle-pieces; one of them represented a crab, which brought to the feet of the missionary on his landing in India, a crucifix which he had accidentally dropped into the ocean before he had rounded the Cape of Good Hope. The only real miracle in Xavier's life was his having gone to convert the Japanese without understanding a syllable of their language and escaping a lunatic asylum.

About fifty covers were laid on the table of the refectory: our party occupied one end, close to the superior; the brothers filled the rest of the table. The wines were excellent and abundant, the bottle was circulated with great rapidity, the viands were better dressed than is usual among the Portuguese, and every interval between the dishes was filled by trays of sweetmeats, fruit, and nuts. After the repast, delicious liqueurs and excellent coffee were handed round by the junior novitiates. So agreeably did time pass, that the lateness of the hour was not perceived until the sound of the bell, summoning the fraternity to vespers, warned us that it was time to retire.

As we were about to depart, the superior said that he would do himself the honour of calling upon us the next day. I requested that he and four of the principal brothers, dispensing with the formality

of a visit, would come and take hunters' fare with us, camp-fashion. The invitation was cordially accepted.

On the following day the worthy Augustinians came over to us, and professed themselves greatly pleased with the homely fare we had provided. They were particularly pleased with Hodgson's pale ale, of which we had a fair supply; this was a rarity with the fathers, and they appreciated it very highly. Notwithstanding our differences of creed, country, and profession, there never was greater cordiality between any hosts and guests, than between these Portuguese monks and us British officers. We parted with mutual assurances of satisfaction and good-will, the superior giving me his benediction with as much fervour and sincerity as if I had been the most faithful of his congregation.

There are a great number of Roman Catholics dispersed over every part of India; they form the vast majority of native Christians, and fully three-fourths of the half-caste, or Anglo-Indians. They live, however, in peace and harmony with their Protestant neighbours, for government has made no invidious distinctions of creed. The Protestants themselves are unfortunately divided into several denominations, between which a very sectarian spirit exists, and such dissensions tend greatly to strengthen the Roman Catholic church. But nothing that I had seen in India, nothing even of

my old reminiscences before I went out, prepared me for the rancour and bitterness which I found between Protestant and Catholic on my return to this country, and more especially when I visited Ireland. The fury of some people was to me utterly incomprehensible; it surpassed the fanaticism of the Mussulmans at Hyderabad, and the violence of the Brahmins at Poonah.

Early on the morning following our farewell dinner to the Augustinians, we recommenced our voyage up a most noble river, leaving to our right the bold, bluff headland of Marmagong. The banks were bounded by low hills covered with verdure and studded with trees of the richest and most varied foliage. After having advanced about four miles we fell in with several fishing-boats. We hailed them, designing to purchase a portion of their fish, but were surprised to see them make off as if we had been a horde of pirates. We gave chase, and after a hard pull, overtook one of them, but the crew denied having a single fish on board. Our boatmen hinting some doubts of their veracity, we boarded them, and found that they had several fine fish towed by a line attached to the side of the boat, but concealed from view by being fastened to a heavy weight, and thus kept under the water. We selected such fish as we required, and paid the owners the price they demanded, which was remarkably moderate. Surprised at the entire scene,

we inquired the cause of their previous evasion: they told us that the Portuguese used to help themselves to their fish whether they pleased or not, at such prices as an elastic Portuguese conscience pleased to fix. Sometimes also, they assured us that the Portuguese gentry plundered them without ceremony, and paid them in what is called by Indians, monkey's allowance, "blows instead of pice," or as it is Englished, "more kicks than halfpence."

There is a marked difference between the Portuguese born in India and those who come out from the mother country. The former unite in their character all the vices of the European and the Indian, the pride of the one, and the duplicity of the other; but, on the contrary, many of those who come from Portugal are gentlemen in the fullest sense of the word. This difference is particularly perceptible in the religious orders, both regular and secular; those who come out from Europe exhibit the most striking superiority over those who are country-born, in education, manners, and all the refinements of life. The principals, or superiors, at all the religious establishments which I visited were men of enlightened minds and liberal sentiments. They had been for the most part educated in France; they had travelled into various countries, and observed men and manners with as much skill and judgment as if they had been instructed in all the aphorisms of Harriet Martineau. Far from

being bigoted or imbued with the prejudices vulgarly attributed to all the priesthood of the Romish church, I found them moderate in their opinions, tolerant of differences, and so totally free from controversial bitterness, that I think many Protestant divines would suffer in the comparison.

In a creek of the river we had good sport, hunting a number of otters. We threw a strong net across the stream, and put the boatmen and dogs ashore to dislodge the otters from the bank. It was a most animating spectacle to see these beasts plunging into the water, where they were either shot or speared as they got entangled in the net. The smart fire kept up from six double-barrels, was more like street-firing than sporting. One of the boatmen, and two of the dogs, were severely bitten, but they were amply avenged by the havoc we made among the otters.

There were several alligators sunning themselves on the banks; basking apparently in the greatest possible state of enjoyment. We fired at several, but could only secure one; the rest effected their retreat to the river, though many of them were grievously wounded by our balls. The natives told us that the alligators in this place were remarkably fierce and dangerous, and had killed several men and boys, especially those engaged in herding buffaloes. The buffaloes in India are almost amphibious; the boys who herd them frequently drive them

across a river by simply turning the heads of the animals to the streams. On such occasions the boys lay hold of the buffalo's tail to help them in swimming, and when thus exposed many of them fall victims to the alligators.

The sight of our tents, on rounding a bend of the river, cheered us with the prospect of rest and refreshment, which were much needed by all the party. We found that they had been pitched in a tope of cocoa-nut and mango trees, which afforded a delightful shade. We landed at noon, and greatly enjoyed the luxury of a substantial tiffin, or luncheon.

We had scarcely recovered from our fatigue, when a villager appeared and offered to lead us to a spot where all sorts of game could be had in abundance. Preparations for a fresh start were soon made, and we set out a little after two in the afternoon. A dastardly hyena, mistaken for a tiger, at first caused some commotion in the party. After some trouble he was at length made to bolt from the thicket, and as he was only slightly wounded by a ball, he contrived, notwithstanding, to ensconce himself in the fissure of a rock, out of which he was with some difficulty dislodged by fire and smoke. He made but little resistance, and was easily dispatched. Some pea-fowl, and a fine spotted deer with a full head of antlers, were killed near the same spot. Several other deer were roused from their lairs, but

they passed so rapidly, and the jungle was so dense, that only chance shots at them could be obtained, none of which were fortunate. I followed a jungle-sheep that had been wounded, and secured the animal with the aid of my dog. Passing through some high reeds on my return, I encountered a fine leopard engaged in devouring some unfortunate animal; I avoided disturbing him, but hastened to inform the rest of the party, in order that we might attack him to advantage. Arrangements were made for the onslaught, but when we came to the spot we found that our friend had disappeared, leaving behind him the carcass of a fine fawn. In a few minutes the cry of *bhag*, *bhag* (the tiger), was heard from our coolies, and we saw the leopard stealthily skulking away. Several shots were fired, the first of which sensibly retarded his progress; but nevertheless, he succeeded in getting into a deep and bushy ravine. Bill-hooks and a hatchet were procured, with which, directed by the barking of the dogs, we cut an opening to the spot where he lay. Suddenly, at a moment when it was least expected, the leopard made a spring at one of the dogs, and in his way severely scratched two of the coolies, and upset an officer, who was too near-sighted to observe his approach in time to get out of the way. A ball from one of the party wounded the beast, and so frightened him that he could not be got to stir from the thicket, where he again

sought shelter. Accompanied by another officer, I followed him into the jungle, where we finished him without much difficulty. I have rarely seen a finer animal; he measured seven feet from the end of the tail to the tip of the nose: his skin was most beautifully mottled, and his claws the strongest of any I had before met. Fortunately, the scratches he inflicted were not of a very serious nature, probably because he had been weakened by his first wound. A fine buck, a jungle-sheep, a hare, two couple of pea-fowl, and four of jungle-fowl, completed our day's sport, and we returned to our tents well satisfied with our achievements.

At nine o'clock of a fine moonlight night, we started for the well-known village of Saroda, where there is a settlement of Nantch-girls and courtesans, superior to any of the same rank in India. A very brief visit was sufficient to disgust me with the scenes of profligacy and dissipation at Saroda, and I resolved to return to Goa. The courtesans at Saroda are Hindoos, of the Konkany caste; they are remarkably fair, with large eyes of a dark blue shade, particularly neat in their dress, and possessing a pleasing address and manners. It is impossible to see them without execrating the superstition which has consigned them to so infamous a vocation.

On our voyage back to Goa the boatmen discovered a wild hog on the banks; we pulled to shore and disembarked, posting ourselves at intervals out-

side the reeds in which it had sought shelter on perceiving our approach. It proved to be an old sow with its litter, for whose safety she appeared most anxious. She made a very fierce resistance, boldly charging the boatmen whenever they approached any of the young, and compelling them to make a more speedy retreat than was consistent with comfort. At last, in a desperate rush she made after a cooly, she received a mortal wound, but had still sufficient strength to crawl back to her young, in whose defence she continued to make an undaunted struggle so long as the last particle of life remained. Several of the young were killed round their affectionate dam; her flesh proved utterly worthless, being old and lean; we therefore left it for the jackals and vultures. The young pigs, which were delicious food, formed a grateful addition to our game bag.

On our return to camp we had some excellent snipe, plover, and curlew shooting over the salt marshes in the neighbourhood. We also shot two bitterns, and found the body of another in the high reeds, partly eaten by a mungoose or ichneumon. These animals are very destructive to game, poultry, etc., but they are nevertheless often kept as pets, on account of their services in destroying rats, mice, and other vermin, especially snakes.

The flocks of grey plover and sand-larks on these marshes were beyond all computation; they formed

perfect clouds rather than flocks. Some notion may be formed of their number from the fact that one of our party shot thirty-six plover, and sixty-five larks by two discharges. Although there are many varieties of plover in India, there are none of the same description as the green plover of Europe; the grey and the golden plover are however very abundant, and are highly prized by epicures. Curlews, especially those of the small grey kind, are just as delicate and of as high a game flavour as the best description of plover.

CHAPTER VIII.

ROAD THROUGH THE RAMGHAUT—THE HOG-DEER—DESTROYERS OF GAME—IMPROVEMENT OF RAREE—DESTRUCTION OF POULTRY BY AN ALLIGATOR—HUNT OF THE ALLIGATOR—SHOOTING FISH—OTTER-HUNTING ON THE BANDA RIVER—VISIT TO SAWUNT-WARREE—AUDIENCE OF THE RANA, OR QUEEN—PIRATICAL STATES—EXPEDITION AGAINST THE PIRATES IN THE GULF OF PERSIA—WARS WITH USURPING CHIEFTAINS—AFFAIRS OF KITTOON—CHANGE OF CLIMATE AT CHITTLEDROOG—HOGS AND TIGERS—DREADFUL MURDER—UNHEALTHY STATION AT THE NAICHENARY PASS—CUDDALORE REVISITED.

On completing the road through the Ramghaut, the pioneers continued its formation through a dense bamboo jungle. The best mode of clearing it, was, we found, by firing the clumps; which, on catching fire, made reports like musketry, as the confined air in the hollows between the joints became heated and exploded as it escaped. Our encampment was fixed during the rains at Neemla, fifteen miles from the base of the ghaut, in the southern Concan country, and about six miles from the coast of Vingorla. Here I had excellent shooting, especially florikin—which abounded at a particular hill of no great extent. On this hill I shot thirty-two couple during May and June, though I never could find above

two or three of these birds at the same time. It is rather extraordinary to say, that a day or two after shooting at the hill, the usual number of birds might be had at the same spot. Hares, partridge, and quail, were in tolerable abundance in the open parts, but jungle, pea-fowl, spotted deer, hog, etc. kept in the depths of the jungle, and on that account were more difficult to be met with.

I shot a hog-deer for the first time; a beautiful delicately shaped animal, about the size of a hare, marked on the sides with white streaks, on a dun ground. The legs were remarkably slender. The flesh had a peculiar flavour, resembling musk. These animals become very tame when kept for some time, and are easily domesticated. I had one which used to follow me about the house and grounds as tame as a pet dog.

The variety and numbers of the feline species, such as the civet, toddy, tiger, and musk cats, and also of the mungoose, the torpid and other venomous snakes in this part of the country, are very remarkable and interesting to the naturalists, but the sportsman must lament that they destroy great quantities of game. Eagles, kites, and hawks, also commit great havoc, and I therefore never lost an opportunity of shooting them, a practice which I would recommend to all sportsmen. On the coast there were plenty of curlew and snipe, but the latter birds, when shot in the salt marshes, are not

so fat or so high flavoured as those that are killed in the interior. Off the fort of Raree and Vingorla, we had some good bait-fishing among the rocks, especially while erecting the pier and widening the mouth of the river at the latter place, where a depôt for military stores, etc. was formed. It was therefore an object to enlarge the entrance to the roads by blasting the rocks, and removing other obstacles which prevented the easy access of loaded boats up to the factory.

A singular occurrence took place near our encampment, where poultry for the mess used to be kept during the day. A rivulet was hard by, in which were some deep holes, where the geese and ducks generally enjoyed themselves. The man who had charge of the poultry could not account for several that were found missing every evening; as the eagles and hawks only attack the poultry that remain on dry land. At last the mystery was solved by the accidental view of an alligator basking on the banks. A party of pioneers was summoned, bringing spears, sap-hooks, and clubs, and after a little time they roused the destroyer of our flock. He made a rush through the centre of his opponents, upsetting many, and frightening others. On regaining confidence, the attack was renewed, which he tried to evade by burying himself in the mud. After half an hour of incessant efforts to kill him, it was found impossible, as the spears could not enter his

tough and scaly skin, and several of them in their struggle to penetrate, were broken. He at last became so exhausted, that he allowed himself to be secured by a noose, and dragged on shore, where he almost instantly disgorged four of the lost ducks, with their feathers! He measured ten feet eleven inches, and was bulky in proportion; he had a tremendous row of teeth.

Alligators being amphibious, travel for considerable distances in search of food, and this one is supposed to have come from the large river by the town of Banda, five miles off, where I often used to shoot carp and other fish, from a platform fixed on poles in a shallow part of the river, either with a gun, or bow with the barbed arrow. The Banda river also abounds with otters, the pursuit of which is not easy, as their burrows under the banks form an extensive labyrinth. I managed, however, to kill three: the first was a female, which I speared out of a boat as she rose in defence of her young, which had been turned out of some sedges in the banks by my dogs. One of my dogs was bit so severely in this chase, that he ever after refused to hunt otters. The fur of Indian otters is of little use, being short and thin; the shape of their head is so round, that it will throw off small shot. Good dogs are required to hunt these animals, to ensure success, as their cunning baffles any other mode of pursuit.

We used to visit the Rana (or queen) at Sawunt-

warree, her capital, where she had two companies of the Bombay troops, as a body-guard.

Her residence, five miles from our camp, was situated in a hollow, formed by a group of hills that surrounded it. These hills are covered with forests and thick jungles. The town is strongly stockaded with live bamboo and other thorny shrubs, so as to render it almost inaccessible, except by the gate-way.

The old lady received us in great state; she was seated behind a screen, and from her conversation she might be considered clever and intelligent. She remained behind it unseen during the whole conference. Capt. R., commanding the pioneers, gallantly offered his aid to render the way to her capital passable for wheel carriages, and to form a junction with the main road, but this was politely declined. She declared that if a road was required it would have been made by her long since; and she therefore preferred that matters should remain in their present state, "as her people had hitherto managed so well without a better system." She also observed, that "it is more wise to live as retired and secluded as possible. To be removed from observation was the safest plan for a quiet and prosperous reign, as experience had lately told her from the sad changes and reverses those princes of the Mahrattah states had undergone, who, by assuming too much state and notoriety, had worked their own downfall."

A legend informs us, that the small principality of Sawunt-warree originated in a bandit leagued among the pirates on this coast. They used to deposit their plunder in this and other strong places, until they increased in such numbers and strength as to possess themselves of this part of the Concan, and also Raree and other places on the coast. They finally formed themselves into an independent state. The command of the passes leading from the Mahrattah country enabled them to maintain their freedom, and their superior knowledge of the intricate navigation gave them a decided advantage over their enemies, for they could evade pursuit by running their small craft among the rocks, and into creeks and other dangerous places where the enemy could not follow.

While on our visit, a sepoy, washing at a tank, was bit in the foot, it was supposed, by a snake, and the bite proved mortal. This I think right to notice particularly, because the bite of a water-snake is not generally considered of a venomous nature.

During our encampment at Neemla, Lieut. D. of the Bombay army, halted a day while passing through; he had under his charge a number of Arab prisoners as hostages, given up by the pirates in the Persian Gulf, with whom a treaty was ratified; but to ensure its fulfilment it was deemed necessary to have some better security than an Arab promise.

The expedition against the pirates in the Gulf met with a desperate resistance; the Arabs silently, under cover of night, frequently approached our posts stealthily, and with such fury as to kill many of our men before they were aware of their proximity, or before efficient aid could be afforded. Their onset was generally sword in hand, a weapon in the use of which they are very dexterous; they were often to be found grasping their victim with desperate force, even though mortally wounded by the bayonet. Ultimately the whole of their forts were razed to the ground, but a small party of our troops, who had been left at a point adjacent to overawe them, was treacherously attacked and overpowered at a subsequent period.

These Arab prisoners were distributed in various small villages in the interior, under the surveillance of the head men; but a few only survived at the period when they were restored to their country; their absence from it, and their different mode of living (for in their own country their food is principally dates and fish), were the supposed cause of the mortality.

Arabs, as well as most Asiatics, are fatalists; their belief in predestination inspires a rash, impetuous, and almost a ferocious degree of audacity, especially when heightened by opium and the other intoxicating mixtures they so frequently employ.

Towards the middle of May our encampment

broke up, and we left our comfortable little cottage with regret. These cottages were invariably built during the Munsoon, and generally situated in the most romantic spots. We were ordered to march to repair the ghaut at Nakenary, *viâ* Belgaum, Darwar, Chittledroog, etc.

On reaching the first-mentioned place we found that the force there stationed had moved out against a native chieftain; a prince of a turbulent character, and who gave no indications of friendly feeling towards the British. He did not submit to terms until the force had actually arrived before his capital.

At a subsequent period, Kittoor, another petty principality, occasioned us some trouble; it became vacant by the death of the chieftain, who left no legitimate heirs. The succession was claimed by another native, who had no fair ground for the validity of this assumption, and he was therefore opposed by the British government,—for our authorities became the lawful inheritors by the custom of the country. As many of these petty states are hereditary by lineal descent, and others are grants originally given for services and other causes, the latter descend only to legitimate offspring, and in default of such issue they revert to the original donor. The Hon. E.I. Company, by right of conquest, became possessed, and exercised the same power as the Peishwa, of whose dominions the

principality formed a part, and I do not think that it should be blamed for enforcing its legal rights.

Mr. T., political agent and superior civil authority in this part, expected that his presence with a few troops might induce the submission of the usurper. The crafty Hindoo permitted Mr. T. and his small party to approach the gates of the fort, which were found closed, and in their attempt to force them were repulsed, by the slaughter of Mr. T. and Captains B. and D., all gallant officers of horse artillery, and most of their men.

This unadvised and rash attack was shortly after avenged, and Kittoor fell into our hands. The treasure found in the fort was so considerable as to give a greater share of prize-money to the victors than was declared to those who had served in the Deccan campaign.

On arriving at Chittledroog, we heard of a most melancholy event that had occurred to two officers at that station a few days prior to our arrival: they had been blown to atoms by the explosion of powder, while viewing the fortifications and works on the hill at this place. It is supposed that the accident was occasioned by incautiously flinging a lighted cigar into a deep cavern formed by the rocks, where a quantity of damaged powder had been thrown, instead of into a tank, as had been directed. The people who were employed for the purpose evaded their orders, having found the cavern so much nearer to the magazine.

The hospitality of India is proverbial, but nothing could exceed the kindness and the friendly feeling the pioneers experienced here from the 28th regiment. It was then commanded by my kind, departed friend, Major S. Chittledroog was at that time an eligible station; peaches and grapes were in abundance, and vegetables of all sorts appeared to thrive well. A few years after, the climate became so unhealthy that it was necessary to abandon it, and no one has yet been able to explain the causes of this extraordinary change.

At the Wurda river I killed two hog, and I may say generally that I found plenty of game of every description throughout this march.

At Kollumbella I started a sounder* of hog, who ran into a deep jungle, which I had scarcely entered when I was encountered by a tiger. We both seemed equally amazed with the unexpected meeting, and I quietly turned my horse, as a spear would have been of little avail against this animal; even when mortally wounded, the tiger has been known to inflict so severe a blow on his destroyer as to cause death.

After passing Chittledroog, I found the country much parched, and suffering from drought, as little or no rain had fallen for several seasons. The villages on our route, especially Serah, were nearly depopulated, and in some places were altogether

* A sporting term for any number of hogs.

deserted, where the cholera had combined with famine to destroy the wretched inhabitants.

On reaching Nundidroog, I heard that a most cold and deliberate murder had been lately committed about three stages on the Bellary road.

A subadar (or native officer), with his family, consisting of his wife and four children and attendants, were on their way to the Carnatic, for the purpose of celebrating the marriage of his eldest daughter with a trooper of a regiment in that quarter. They were joined by two men, apparently travellers like themselves, and to whose company they did not object, as it is considered safest for a number to travel together.

A few days afterwards two more travellers joined them, who were not recognised by any of the party. Early one morning the subadar was walking in front of his pony, which was led by the person who related the circumstances; on each side of him were two of the strangers, apparently engaged in conversation; suddenly a dispute arose, and a scuffle ensued between the three. The subadar fell, and one of the other two; on which the "horse-keeper" thought it prudent to get on the pony and canter off.

In passing the cart in which the subadar's family were, he heard their cries, and shortly after saw a dead child thrown on the road. He thought it useless to remain, therefore made the best of his

way to Nundidroog. He was obliged to dismount and hide himself for some time in the jungles to evade pursuit. A party was dispatched shortly after his arrival, to the place where this atrocious murder was perpetrated, and after a long search, the bodies were discovered in pits, very artfully concealed. Their mangled state presented a disgusting spectacle; they had all apparently been strangled, and therefore this foul deed must have been done by the Phansigars or Thuggs; no trace could be found of the murderers. It appears that they must have gained a considerable sum, as the subadar had accumulated money for the purpose of defraying the expenses of the marriage, an occasion on which the natives are in general very extravagant. It is presumed that some of the perpetrators of this murder have met the punishment they deserved, as numbers of the Thuggs and their associates have been subsequently apprehended; especially since the laudable and active measures that have been established by Lord W. B. for the suppression of "Thuggy." It is hoped that his wise regulations and precautionary measures will tend eventually to put a stop to this horrible system of murder, which, as I have before stated, is connected with a sanguinary superstition.

The pioneers encamped at the summit of the Naichenary pass, which turned out a most unhealthy situation. We repaired and improved the road

very much by deviating from the original track. I had previously made a survey of the proposed change, which was approved of by the Quarter-master-General. The completion of our work was effected with difficulty, owing to the great number who became disabled by sickness; indeed, half of the pioneers and two-thirds of the European officers, including the commandant, were forced to quit the place from the prevalence of fever and dysentery. I was ultimately attacked with fever, from which I suffered severely, and could not shake off the disease till I made a trip to Cuddalore, where the sea air effected a cure. Thirteen years had elapsed since I left this place: recollections of many thoughtless pranks, played in my youthful days, with equally wild companions, were often brought to mind.

CHAPTER IX.

A VISIT TO PONDICHERRY—ANCIENT ANIMOSITY BETWEEN THE FRENCH AND ENGLISH—FRENCH COLONIES IN INDIA—COMMERCE OF PONDICHERRY—SALT MONOPOLY—SOCIETY IN PONDICHERRY—MAHÉ—FRENCH TRADE ON THE MALABAR COAST—DANGERS OF SEA-BATHING—SHARKS—RESIDENCY AT MYSORE—WILD ELEPHANTS—NIGHT IN THE EAST—DANGEROUS ENCOUNTER WITH A WILD BOAR—VIEW FROM THE SUMMIT OF THE PARIAH PASS—VALUE OF THE COCOA-NUT TREE—TIGER-SHOOTING.

As change of air was deemed necessary for the perfect restoration of my health, I obtained permission to pay a visit to Pondicherry, the principal of the possessions which the French still retain in India. The national characteristics of the French are nowhere more marked than in their Indian colonies. The settlers are a gay, lively, and careless people; songs and dances are the order of every night, and amusement rather than business is the occupation of the day. A century ago, the hatred between the French and English was a thousand times more intense and vindictive than it ever has been in Europe during the fiercest wars. Both were at that time competitors for supremacy

in India, and especially in the Deccan. Hence the presidency of Madras was the principal theatre of their mutual hostilities, and the servants of the French and English East India Companies were frequently engaged in war when the two nations in Europe were at peace. The history of the struggle has filled many large volumes; it might be told in a few words.—The local authorities at Madras and Pondicherry committed grievous errors; the rulers in England and France were guilty of enormous blunders; but the errors and blunders of the French were the worst and the latest, consequently the English prevailed. As to the consummate statesmanship ascribed to the founders of our Indian empire, the less we say about it the better. Chancellor Oxenstiern invited his son to the discussions respecting the treaty of Westphalia, that he might see with what a small share of wisdom it was possible to manage Europe: had he sent him to Madras in the middle of the last century, he might have seen the game of empire played and won by sheer stupidity. This is the view the French take of past events in India whenever they refer to the subject, which is not very often, because it is no very gratifying reflection to remember that they were beaten by blockheads. Success, however, covers all defects; and so we may leave the follies of Sir Hector Monro, and the worse than follies of Sir Robert Fletcher, and his patrons the Johnstones, to rest in unhonoured oblivion.

All traces of national jealousy have been nearly obliterated from the minds of the French in Pondicherry. A British officer is always a welcome visitor, and is treated with the greatest kindness and hospitality. My reception, both by the public authorities and private individuals, was of the most warm and gratifying description. Every possible accommodation that could be given to an invalid was readily afforded; and the only matter of which I could complain was, that the festivities and entertainments in which I was pressed to participate were too numerous and too luxurious. The small amount of trade and commerce in the French colonies arises from the limited extent of their territories, their dependence for support on the country beyond them, and injudicious commercial restrictions. The colonies remaining to France are, Chandernagore, in the Bengal presidency; Yanaam, Mahé, and Pondicherry, on the Madras side. The jurisdiction of the governors of these several places does not extend beyond the bound hedges of the respective towns. A cordon of peons is placed round the several boundaries to prevent the transport of such articles as have not paid duty, and the tariff on the most important articles of consumption is so high as to render trade limited and unprofitable. Discriminating duties are levied on foreign bottoms that visit the French ports, and as France has but few trading vessels in the Eastern seas, these set-

tlements are worthless to the parent state, and far from being flourishing communities in themselves. It is probable that England might have them for asking; the celebrated traveller and naturalist, Jacquemont, strenuously recommended his countrymen to give them all up to our E. I. Company.

Pondicherry is about one hundred miles south of Madras. It is pretty strongly fortified by a wall and ramparts, and is still further protected by a bound-hedge of thorns and prickly shrubs at a considerable distance beyond the walls, along the verge of which several fierce engagements took place between the French and English in former days. I have no accurate data for determining its extent and population, but I believe that the inhabitants of all classes within the bounds of the colony do not exceed 70,000. The governor of Pondicherry exercises a controlling power over the other French settlements in India, and also, I believe, over the Island of Bourbon. The chief trade of Pondicherry is with that island, and consists in the export of rice, and similar articles of consumption. Bourdeaux is the chief, and almost the only port of the mother-country with which a commercial intercourse is now maintained.

So limited a trade would not pay the expenses of administration, though the French have no troops except a company of local militia at Pondicherry, though their police force is very small; but the

deficiency of the revenue is made up by an annual bonus which the Company pays for their not interfering with the salt monopoly. It has been stipulated, that in consequence of this bonus, no salt should be manufactured in the French settlements, but that a quantity sufficient for their consumption should be supplied at a low rate. The salt so supplied is resold at a high rate, and the profit, together with the bonus already mentioned, is applied to defray the expenses of government. Thus the salt monopoly, the crying sin of British rule in India, is made profitable both to English and French, at the expense of the poor Hindoos, to whom salt is an article of prime necessity. The whole matter is quietly arranged without any reference to the natives, no more than if they had been so many paving stones: had they been cattle instead of human beings, some attention would have been paid to their interests, but now the government of Madras practically says to that of Pondicherry, "If you will engage not to interfere in our system of public robbery, we will permit you to enjoy a fair share of the plunder:"

In a manner so spirited, prompt, and high-mettled,
Between English and French all such matters are settled.

The town of Pondicherry is laid out more in the European style than any with which I am acquainted in India. The streets are tolerably wide and regular, the houses well built and uniform;

there are several agreeable promenades planted with rows of shady trees, and great attention is paid to the cleansing and repairing roads and foot-paths. The state of society in the town is far more agreeable than in the English settlements,—intercourse between friends and neighbours is subject to none of those restrictions which the tyranny of fashion and etiquette has imposed on the Anglo-Indians. *Soirees* are given at most of the private houses, in a tacitly understood order, and any gentleman who pleases may enter them uninvited, with the certainty of receiving a cordial welcome from the host, and passing a pleasant evening with the company. At these social *reunions* each guest is permitted to choose his own style of enjoyment; dancing, cards, or conversation are equally free, according to his fancy. The roadstead of Pondicherry resembles that at Madras, and is, like it, exposed to a terrific, but not so very dangerous rolling surf.

At a subsequent period I visited Mahé, the French settlement on the Malabar coast, and as it is connected with Pondicherry I shall give a brief account of it here. It is a small settlement, about two miles round on the land side, and is separated from the British territory by an inconsiderable river. It is about five miles south of Tellicherry, and rather more than eighteen miles from the military station at Cannanore. Notwithstanding the

narrow limits of its territory, it carries on some export trade in pepper, arrow-root, and cocoa-nuts. These are smuggled in by the natives from the British territories, because they generally find a better market, particularly for the cocoa-nuts, at Mahé than at Madras, or any of the British stations near Mahé. The trade is rendered tolerably profitable by the lower rate of duty imposed on articles imported into France from French colonies, than that levied on the same articles if shipped at a British port.

Mahé is a very salubrious spot; it is built on a considerable elevation, is open to the bracing influence of the sea-breezes, and is well supplied with good water. Hence it is much frequented by the military from Cannanore, and it is found to be both an economic and a healthy place of residence. House-rent is very moderate, and provisions remarkably cheap. Fish is both excellent and abundant, indeed it forms the chief food of the inhabitants.

Groves of cocoa-nuts are planted round the town, and are so judiciously arranged as to form a number of pleasing and shady walks. The ramparts also form a favourite promenade, especially near the flag-staff, which is the best place for enjoying the refreshing influence of the sea-breeze. The roadstead is open, but it affords a tolerably safe anchorage at a distance of about two miles and a half from the shore. The surf is neither so high nor so dan-

gerous as at Madras; boats may pass freely, or at least with little difficulty, between the shipping and the shore. The Malabar coast is generally rocky, but near Mahé it is indented with several sandy creeks, but they are all too shallow to afford any shelter to shipping. The state of society is similar to that at Pondicherry, but from the greater influx of English visitors, the peculiarities of French manners are not so striking; indeed, the English language is understood and spoken with great fluency by nearly all the inhabitants. In no part of the world is less attention paid to the politics of the mother country; France may change from a republic to a military despotism, and back again, three times a year, without the people of Mahé bestowing a single thought upon the subject. They would be more interested in a petty squabble at Tellicherry or Cannanore, than in a revolution at Paris.

Sea-bathing, that great enjoyment on the coast, cannot be practised with safety, on account of the numerous sharks which infest the shores of India. Their attacks have been of too frequent an occurrence to look for pleasure in this recreation. I will here relate one of the many instances of the fatal results attending sea-bathing.

Lieut. F. of the Madras light cavalry, accompanied by Lieut. W. of the infantry, went to enjoy a trip in the surf, and the former incautiously exposing himself, met his death under the following

melancholy circumstances. They had a catamaran, on which they had been amusing themselves for some time previous, and Lieut. W. had just landed, when he heard a cry from Lieut. F. that a shark had laid hold of him. Lieut. W. boldly rushed into the water to save his friend, who it appears was seized a second time by this voracious monster before any aid could be afforded him. The last gripe was in too vital a part to leave any hope; indeed, he only survived a short time after being brought on shore. One of his thighs was much lacerated, and the abdomen seriously injured. He was only able to say that he had been dragged off the catamaran by the shark, from whom he got free, but was perseveringly pursued, and again seized. He would, most probably, have been taken off altogether, had he not been rescued by his friend, whose approach seems to have alarmed the shark, and induced him to quit his prey.

On rejoining the pioneers, and having completed the road to the frontier of the Mysore country, we received the route for our march to the Malabar coast the latter part of November, *viâ* Bangalore, Seringapatam, Mysore, and Manantoddy, a distance of about 400 miles.

We were detained the next stage to Bangalore, in consequence of the large lake at that place being so full as not to admit of our crossing a stream which flowed out of it. The overflow was occasioned by the late heavy rains.

Mysore is the capital of the dominions assigned to the Hindoo rajah, to whom a portion of the kingdom possessed by his ancestors was restored after the overthrow of Tippoo. I have before mentioned his Highness, and shall have occasion to refer to him again, but I cannot pass over this opportunity of recording the perfect understanding that subsisted between him and the Hon. A. H. C., who was then Resident. This gentleman's hospitality is so well known, that I need not say our detachment was received with the greatest kindness, and every possible attention shewn to us during our stay. Every thing worthy of notice at Mysore was shewn to us, and many things which would have escaped notice were pointed out by the envoy, whose intelligence is not less conspicuous than his generosity.

The Rajah's elephant-carriages are unwieldy, clumsy, and tawdry, but singular from their construction and great size: the largest will contain two hundred persons. They are not capable of entering the fort, the Rajah's residence,—a defect which, I believe, was not anticipated when they were built.

About forty miles from Mysore, we left the open plains, and the remainder of the march led through those thick jungles and teak forests that bound the western frontiers of the Mysore country. The general features of the landscape also assumed a very different aspect from that we had hitherto

passed, as they possessed a more varied and interesting appearance.

Herds of wild elephants were occasionally seen a short distance from our line of march, but they scampered off on getting a full view of us. They often approached so near our encampment at night as to cause considerable alarm among the followers. The habits of these animals are to court shade and retirement, though at certain seasons they will issue from their native wilds into the plains, and travel a considerable distance in search of food when the grain is in ear. They are only vicious when found singly, especially if the animal be a male that has most probably been driven from the herd at the breeding season. At such times it is very dangerous to come in contact with the elephant, as his temper is not the most placid.

This was shewn in an eminent degree while I was stationed in Wynaud. A small escort in charge of the pay of the garrison of Manintoddy, suddenly came on a solitary male elephant at a turn of the road. One of the guard who was in advance, was knocked down and trod on by the infuriated beast; the remainder of the party had time to make a speedy retreat, while the elephant was venting his rage on his unfortunate victim. The body presented an unshapen mass when it was brought into Manintoddy by the comrades of the unhappy sufferer. They had fired several shots at the elephant, which

had the effect of driving him away from the body, but not until he had trampled out every vestige of the human frame.

Constantly during the night we heard the trumpeting of elephants, the hoarse call of bison and elk, with the sharp cry of the spotted deer, relieved by the occasional low growl of the tigers, as they prowled close round our tents; sounds which tended in no way to promote our slumbers. The animal world seemed on the move at those still hours of rest, and by their fearless approach appeared to consider us as intruders within the precincts of their primitive abode. During the glare of the day most animals retire to secluded places, generally on the banks of rivers, which are invariably marked in India by a greater degree of vegetation along their course.

I was very successful throughout this march in the pursuit of most descriptions of game, though often interrupted by unexpectedly encountering a herd of elephants. Pea and jungle fowl were abundant but shy, and difficult to be approached, except in the evening, when they get on the trees to roost; they then discover themselves by a peculiar cry that directs the sportsman to the spot.

Early one morning passing through a thick wood, I came on a large wild boar, which was so intent rooting under a tree, that it did not perceive my approach till I was within a few yards. My first

discharge broke his fore-leg, and so irritated him that he charged at me and the dog. I with difficulty eluded him by getting behind the trees, and unfortunately could not fire my second barrel, as the cap had got moist from the heavy dews, that hung on the spray. At last he made off, followed by the dog, and I reloaded as I went along. The chase continued through forest and brake for upwards of a mile; my course was directed partly by the barking of the dog, and partly by the occasional drops of blood falling from the wounded leg. At length I found him at bay under some bushes, into which he retreated. He got out of sight in consequence of the extreme denseness and thorny nature of the cover. So close was the jungle that I found it most difficult to penetrate even by crawling on all-fours. With much labour I got near to the place where he had his lair, and a fortunate shot put an end to his further movements, at which the dog seemed to exult.

Wild boars are numerous in the country between the boundaries of Mysore and Wynaud, as whole acres of the morasses and parts of the uplands are turned up by them, grubbing for food.

The view from the summit of the Pariah pass, is imposing and extensive. Three thousand feet below it lies the province of Malabar, presenting a confused mass of hills of all sizes, covered with a most luxuriant foliage. From this the eye wanders

on to the sea-coast, where the shipping and some of the principal buildings of Cannanore are visible on a clear day, though thirty miles distant. On descending this pass, the difference of climate was very great; as the thermometer rose ten degrees higher.

Our encampment was formed within five miles of Cannanore, in the midst of groves of cocoa-nut trees, which are very numerous all along this coast, and produce a considerable revenue to government. The various purposes to which this useful production is applied, deserve to be mentioned.

The wood, when seasoned, is used for building, etc.; the leaves for thatching houses, making umbrellas, and as a substitute for writing paper. A delicious cabbage is found in the centre of the head of the tree, on one side of which may be seen clusters of cocoa-nuts, and on the opposite a vessel to receive the juice, called toddy; which can be converted into a spirit, or else sugar may be extracted from it. Before the kernel of the nut is formed, it contains a refreshing beverage; which is nearly absorbed when the nuts become ripe. From the fibres of the husk of this nut, coir, an excellent substitute for cordage, is made, and the shell is considered the best material to make charcoal for goldsmiths' work; it is also used for various culinary purposes; and drinking cups, spoons, etc. are manufactured from it, which are easily adorned with carved work, and capable of receiving a high polish.

Cocoa-nut oil is not only employed for light in its natural state, but it has lately been found useful in the preparation of soap and candles, and it is not unlikely that for this purpose it will be more extensively used. The refuse, after the extraction of oil, is made into a cake, and used for feeding pigs and poultry.

Early one morning, at the request of a native, Lieut. W. and myself started for his cottage, to shoot a cheetah which he had caught in a trap, fixed against the gable end of his house, and baited with a kid. The cheetah was on the point of escaping from the trap, having broken some of the bars, and this circumstance had induced the man to call us in haste. We soon dispatched the animal, which the villagers said they dared not do themselves till the Brahmins of the place had gone through some absurd ceremonies, for which they became entitled to half the reward given by government.

CHAPTER X.

CANNANORE — LEPROUS ALBINOS — TAX ON PEPPER — UNWISE LEGISLATION IN INDIA—EFFECTS OF MONOPOLY—THE QUEEN OF CANNANORE—SOURCES OF HER REVENUE—KUNJA PUCKEE —TRADE OF CANNANORE—TELLICHERRY—THE PORTUGUESE FORT—ENGLISH SCHOOL—OTTER HUNTING—VULTURE DECOY — NATIVE DESTROYERS OF GAME — DANGERS OF TIGER HUNTING — STRANGE PRESENTIMENTS OF DEATH — A VESSEL BOARDED BY A TIGER — DIVERS OF THE DECCAN — DISTRESS OF THE LABOURING CLASSES IN INDIA.

CANNANORE is an agreeable military station, though the heavy falls of rain, which average 110 inches annually, render it at times somewhat damp; but the gravelly soil and quick succession of sunshine soon dry up all moisture.

Soon after my arrival at Cannanore I met in a shooting excursion, two natives, of the Konkany caste, a male and female, who were victims to that species of leprosy which the French have named *le mal rouge*, but which we generally call Elephantiasis. They were employed in herding the cattle belonging to a village in the neighbourhood of our encampment. Nothing could be conceived more

singular and more repulsive than their appearance. Their skin was perfectly red, their hair and eyes were of the same colour, and their voices were shrill and nasal. At first they were shy, and seemed suspicious of my commisseration; but when I gave them some copper coin, they became more communicative. They told me that they were brother and sister; that they were born in the state I saw them; and that in consequence of their misfortune, they were regarded as outcasts, and obliged to live apart in a hut, separate from the residence of the family in whose service they were. The Hindoos believe that this disease is a punishment inflicted for sins committed either by the sufferers or their parents in this life, and that any person dying of it is liable to a return of the disease in his next birth; an evil that may be averted by means of voluntary death, which becomes an expiation and atonement for all former crimes. The sufferer is born again, clean, and no longer subject to the same disorder.

What are called Albinos, or White Indians, are often met with in the more inland tracts of the peninsula. Their colour is that of a dead European of a very fair complexion. They are almost blind till brought into some dark or shady place, so susceptible are they of the common light of day. Their constitutions are extremely delicate; they are for the most part timid and irresolute, and are seldom known to live to an advanced age. In these

respects the Konkanies I have mentioned were similar to the Albinos, and they shared the degradation of these miserable beings. Fortunately the females rarely bear children; but, when they do, their offspring is of the natural colour of the tribe to which they belong, it however always manifests a strong constitutional tendency to leprous disease.

About the time that I reached Cannanore, a serious disturbance took place in Malabar, owing to the attempt to levy a new tax on the growers of pepper. This was considered a grievous hardship by the producers; they declared that if government persevered in levying the obnoxious impost, they would abandon the growth of pepper altogether, and destroy the vines. Nor was this an idle threat; the pepper-vines were actually pulled up in various parts of the country, and of course there was reason to dread a serious defalcation in the revenue. Mr. G., an able civil servant of the Company, was fortunately selected for the purpose of investigating the question. He demonstrated the injustice of the measure, which was quite unprecedented; no such tax having ever been levied by the worst of former governments in the worst of times. He shewed that the pepper crop was the chief resource of the inhabitants to provide clothing and other articles of comfort for their families. Finally, he shewed that the impost was impolitic, as less pepper would be grown, and the government would lose far more by

the consequent diminution of the export-duty, than it would gain by the tax on production.

Sufficiently obvious as is the truth, that a tax on the production of any article necessarily limits the amount produced; it is one of which our Indian rulers have unfortunately, too often, exhibited the most lamentable ignorance. Nearly all our taxes fall directly upon the industry of the country, whether agricultural or manufacturing; hence production is diminished: indeed, in manufactures I may say that it has ceased altogether; but the government itself suffers for it in the end, for exportation diminishes as rapidly as production, and the custom-house returns are lowered to a point which the supposed increase of land revenue cannot compensate. This is acting over again the fable of the boy who killed the goose that laid the golden eggs with a vengeance. Excellent tobacco, as I have elsewhere observed, might be grown in Malabar, to almost any extent, but its cultivation is strictly prohibited in order to maintain a monopoly, which after all is not very profitable, and which certainly does not compensate for the loss of the revenue that would result from a fair duty on the open trade.

The Bibee, or Queen of Cannanore, of the Mapellah caste, formerly possessed a portion of the country round, but now receives only a moiety of the revenue. She has some possessions in the

Laccadives, as well as a few ships, with which she carries on a trifling commerce. Her vessels transport annually a number of pilgrims to Mecca.

The Laccadive Islands produce better cocoa-nut trees than are to be found on the continent of India. Their coir is particularly valuable, and from it the best cordage used in western India is made. From the sale of the coir and nuts the queen derives the principal part of her revenues. She was not indisposed to receive the visits of the British officers, especially if accompanied by their wives, and was always ready to appoint a *durbar* or audience for the purpose.

Her palace is of considerable extent, having fine gardens in front, and the sea in the rear. A guard of honour is regularly supplied from the military station at Cannanore, and she is very strict in exacting this homage to her rank. Her society, however, offered few attractions to our officers, for she was old and ugly, very sharp in all matters of business, and ever on the watch to find an opportunity for urging forward her own interests.

Kunja Puckee is an eminent merchant and shipowner at Cannanore, whose wealth and enterprise give him considerable influence. Some of his vessels are of a larger size than is common in the coasting trade of India; one of them being seven hundred tons burthen. They are not only engaged in the coasting trade, but make regular trips to

Muscat, Bushire, and the principal ports on the Persian Gulf. I found him a very intelligent and energetic little man: though frequently accused of avarice, I believe him to be capable of the most generous actions. He is a Maupla, and of course a Mohammedan of the Soonnee sect; he was, however, far from being bigoted, and he is not unwilling to maintain a friendly intercourse with the English. There are several Parsees at Cannanore, who display the same commercial skill and industry that their countrymen manifest in Bombay. They are the principal importers of European articles, which they dispose of at a moderate profit, to the officers at the adjacent stations.

Tellicherry, a large town, with a good open roadstead, is about fourteen miles south of Cannanore. It has a considerable trade with Bombay and the Persian Gulf, to which it exports sharks' fins, rice, pepper, arrow-root, cocoa-nuts, and coir; importing in return horses, dried fruits, and Chinese and European goods. It is a civil station, and consequently the residence of ten English functionaries. It was famed at this period for the hospitality and good feeling which prevailed in its social circles. But European society in India is subject to sad vicissitudes; death, and an anxiety to retire with the fruits of long toil to the parent land, soon break up the communities formed at the stations; and of those who, in 1824, rendered Tellicherry one of

the most delightful stations to visit, scarcely one remains.

The judges of the circuit-court at Tellicherry generally employ half-castes, or Anglo-Indians and Portuguese, in such subordinate offices as do not require a knowledge of Hindoo or Mohammedan law. There is a large half-caste population round Tellicherry, principally descended from the Portuguese settlers, who came out here soon after the discovery of India. A large portion of the fortified factory erected by the first Portuguese colonists still remains. It is surrounded by a high wall, secured by towers, and is now used as a court-house and gaol. Most of the half-castes speak English with great fluency, and all are anxious to have their children instructed in that language. There is a very good English school at Tellicherry, supported by voluntary contributions of the officers, and by the small stipends paid by the natives; the teacher, however, when I visited it, was a Portuguese, but he was perfectly competent for his situation. I found also that he was a good mathematician, and the answering of some of his pupils whom I examined would not disgrace an European academy. There were several Hindoo and Mohammedan children at the school, and they joined in the studies and sports of their Christian fellow pupils without ever quarreling on account of their religious differences.

Otters are numerous in the rivers here. The osprey, or sea eagle, a powerful bird, commits great havoc among the fish. I have often shot these eagles on the cliffs, with a fish of six or eight pounds in their talons. The curlew, both of the large and small grey kind, and also flocks of plover and snipe, come in here plentifully in the season.

I once saw the mode of catching vultures with the decoy bird and carrion, to which these wild birds were soon attracted, as their vision and power of smell is wonderful. They are often seen soaring at an immense height in great numbers, wheeling round in circles. On perceiving the carrion and one of their own species, they descend with rapidity to the spot, where snares and nets have been previously laid, in which they soon become entangled, and the fine down is plucked off from under their wings and breast, when they are again let free: this article brings a high price; it is chiefly used in the manufacture of muffs and tippets. When at a loss for carrion, the natives kill and cut up a vulture, and the birds are found perfectly ready to prey upon their own species thus prepared.

A class of the natives of India excel greatly in catching and enticing most birds and beasts; their power of imitating the call or note of birds and animals is wonderful; this, combined with the utmost perseverance and patience, enables them to

master the most wary and shy. Their methods are simple and unexpensive; they are therefore able to supply game at a remarkably moderate rate, and at the same time to support large families, for their mode of life is sparing and frugal. With reference to this description of people, a circumstance occurred while I was on a visit to Col. C., which deserves to be noticed. He had repeatedly warned off a number of them, that had caught and destroyed a quantity of game in the vicinity of Hunsoor, but they still refused to desist. They were caught in the midst of their depredations and brought before us; and all the game which they had with them, amounting to a very considerable quantity and variety, were let loose. They revenged themselves for this by breaking open during the night, the tealery, or teal-preserve of my friend, and purloining all it contained; and with their booty they decamped too quickly to be overtaken.

About this time I heard of a very perilous adventure, in which the life of a dear friend was exposed to very imminent danger under circumstances that deserve to be recorded. Mr. H., a gentleman of the civil service, who held a situation at Callicut, on the Malabar coast, had gained the respect and esteem of the European community by his amiable disposition and hospitable conduct; he was not less popular with the natives, whom he treated with undeviating kindness, both in official and private

intercourse. His attachment to field-sports, which he indulged whenever his official duties permitted, brought him into very close contact with the Nairs, a people, as I have already noticed, remarkable for their eagerness in the chase of hog, deer, and other game, consequently disposed to shew all the favour in their power to persons who have a taste for similar pursuits. Mr. H. had long and vainly sought an opportunity of encountering a tiger;—all the rival sportsmen of his acquaintance could tell of hair-breadth 'scapes and perilous encounters with the lord of the Indian jungle—he alone had no tale of wonder to harrow up the feelings by a description of the danger incurred, or to excite admiration by reciting the courage and presence of mind which averted the peril. His desire of meeting a tiger in fact amounted to a passion; he went to the densest jungles, and most suspicious thickets; he paid several natives for discovering and marking the lairs where tigers were known to lurk; still months after months elapsed, and Mr. H. was unable to meet a tiger in the field.

Illness compelled him to apply for leave of absence, and he obtained permission to go for a short time to the Neilgherry hills, whose value as a sanitarium had not then attained the notoriety which they possess at present. While sojourning on this beautiful range of hills, his desire for an encounter with a tiger, so often baffled, was unexpectedly

gratified. Intimation having been received that the lair of an immense royal tiger had been discovered in a detached piece of wood, a party was formed for the chase, and Mr. H. was unanimously chosen as leader. He owed this distinction not only to his notorious anxiety for meeting a tiger, but also to his superior skill in Indian field-sports, his long experience in the perils and difficulties of the jungle, and the coolness he had shewn in various perilous encounters with cheetahs and wild hogs.

The necessary preparations having been made, the party proceeded to the grove where the tiger was hid, and each of the huntsmen took a separate post in order to attack the beast on whichever side it broke from cover. Mr. H. selected and occupied the post of greatest danger. It was not without much difficulty and delay that the tiger was forced to leave the thicket; indeed tigers generally are most reluctant to quit their lairs, and this circumstance greatly increases the danger of the sport, for it is rarely possible to predict the moment when, or the place where, they will make a rush on their pursuers. At length an angry menacing growl was heard, and the beast instead of making a spring advanced slowly and majestically towards Mr. H. The novelty and unexpectedness of this occurrence, which, so far as I have ever heard, is without a parallel in the history of Indian field-sports, so sur-

prised Mr. H. that he remained motionless for a few moments, and then taking deliberate aim shot the monster dead. This is the only instance I have ever heard of, in which delay or hesitation has not proved fatal.

Even when a tiger has been apparently disabled by balls, it is not safe to approach him, for, like the cat, he is very tenacious of life. This was sadly illustrated in the unhappy fate of Lieut. M'M., near Jaulnah, at a period subsequent to that of which I am treating. The lair of a tiger had been marked at the distance of about four or five miles from the cantonments at Jaulnah, and information was given to the officers by some natives who had suffered very severely from his depredations. There is no reward given for the destruction of tigers in the Nizam's country, as there is in the territories directly under the government of the Company; but the sportsmen at the station generally remunerate those who bring them information of their haunts. It has often been remarked, that those who have once felt the excitement of a perilous encounter with these ferocious animals prefer the chase of a tiger to any other species of sport. The party from Jaulnah went out in high spirits; the tiger was driven from cover and attempted to escape; he was, however, wounded by several balls, none of which struck a vital part, though the sportsmen continued their fire until they had ex-

pended all their ammunition. Poor M'M., seeing the animal fall, disabled and bleeding from several wounds, seized a spear and rushed forward to attack him; but the tiger suddenly reviving, sprung upon the gallant officer, flung him upon the ground, and kept him down by the weight of his body, none of the party daring to attempt the extrication of their companion. The tiger remained in this position, growling over and mumbling his victim, until a messenger who had been sent to Jaulnah returned with ammunition. Even in the agonies of death the furious beast did not relinquish his victim; the unfortunate officer was rescued too late from his dreadful situation; he died on his way back to the cantonment.

In justice to Mr. M'M.'s companions I must mention, that the tiger always turns his fury against the last assailant. This was fatally experienced by Lieut. H. in the Mysore country. He had been stationed in a tree to watch the tiger; the beast broke cover and struck down a sepoy; Lieut. H. immediately descended to rescue the unfortunate man from his clutches, but the tiger at once left the sepoy, sprung upon Lieut. H., and killed him before any assistance could be given.

One circumstance connected with the fate of this brave and beloved officer excited much attention; he had a presentiment of his death, and often told his companions that he knew he should be killed by

a tiger. These animals abounded round the station where Lieut. H. was posted, which was quite a new post, just established in the northern part of Mysore; he was indefatigable in their pursuit, and when remonstrances were made on the reckless daring and extraordinary rashness he displayed in various encounters with the ferocious beasts, he replied that no man could anticipate or change destiny. The tiger had been severely wounded and apparently disabled, before it attacked the sepoy; and, like Lieut. M'M., it appears that Lieut. H. did not make sufficient allowance for the tenacity of life in the feline species. It is melancholy to add that his lifeless body was brought home to his young widow and orphan children, the latter being helpless infants.

Mr. H., whom I have mentioned already in this chapter, also manifested a remarkable presentiment of approaching death. A little after his encounter with the tiger, he obtained permission to return home on sick-leave. But before his embarkation he declared his conviction that he should never reach Europe alive, and actually ordered his coffin to be prepared and placed in his cabin. His prophecy was fulfilled; he died a few days after quitting the land.

Of the ferocity of tigers countless anecdotes have been recorded. At a village on the borders of a jungle, a boy employed in cutting wood was seized

by one of these ferocious monsters, when the mother, attracted to the spot by the screams of the child, rushed forward and seized him by the legs. In the struggle that ensued, the tiger was victorious, and succeeded in carrying off his victim into the jungle. But the most extraordinary account I have heard, is that of a tiger boarding a vessel, which I shall give in the words of Lieut. M., who commanded the ship; the letter was addressed to a gentleman in Calcutta connected with the public press, and has already appeared in print in India, but it is not generally known in this country.

"I send you an account of what took place on board the Experimental Flat, when at anchor astern of the Diana steamer, three hundred yards from the shore, in the river Arpungasseer (Sunderbunds).

"I turned in at ten o'clock, and about three-quarters of an hour after, was awoke by a disturbance on deck, which, from the men rushing backwards and forwards, appeared to me to be an attack on the vessel by dacoits. I immediately jumped out of bed, drew my sword, and was rushing up the hatchway, when I received a tremendous blow on the head and neck; at the same time my clothes were torn from my back, I was knocked down the hatchway, and found myself instantly covered with blood. Seeing a dark object hanging over the hatchway, and from the blow, I was confirmed in the idea that we were attacked; and the scuffle

and disturbance still continuing, I thought we were in a very fair way of losing the treasure, and our lives. About a minute afterwards, when I had in some measure recovered the stunning effects of the blow, I heard Capt. Linquist, commander of the steamer, calling me as loud as he could. I then made a second rush, and, on arriving on deck, saw by the assistance of the torches the men had by that time procured the body of my unfortunate bearer, lying along the starboard side of the hatchway, horribly mangled by a tiger. The animal had seized him, while sitting smoking his hubble-bubble near two sepoys, who were likewise sitting fishing by the larboard after-gangway. The unfortunate man was perfectly dead, having his neck completely bit through and through, besides a severe wound on the right breast. The animal had first got on the dingy belonging to the steamer, which was fastened on the after-gangway, and thence on the flat. One of the men belonging to the dingy, and who was then in her, was in such a fright that he followed the tiger up, and in passing him got a severe wound under the right arm, and some scratches on the back. On examining my own hurts, I found that they were two scratches on the right side of my neck, one on the right ear, one down the head, one over the right eye, and my face terribly bruised. The animal had left the print of his right paw, with the blood of the unfortunate man, on the back of

my shirt, as he tore it off. Had I been one step higher up the hatchway, I must have been killed, as he had, in making the blow, cut the top step the eighth of an inch deep about two inches and a-half from the ledge, with one of his claws. Fearing that, from having tasted blood, it was more than probable he would pay us another visit should we remain, we weighed anchor, and steamed up five miles, where we anchored for the remainder of the night."

I think it right to state, that Lieut. Marshall is a gentleman of the highest honour and veracity, and that there cannot be any room to suspect his statement of exaggeration.

While I remained in this part of the country, I was much interested by witnessing the system adopted by divers, for the recovery of valuables lost in the tanks and rivers.

Their method is as follows:—A set of divers consists of three persons, two of whom dive by turns, while the third sits on the adjoining bank. The two divers wade to the place pointed out, if within their depth, each carrying with him a circular flat-bottomed wooden basin, with sloping sides, about seven inches deep, and two and a half in diameter. With this the diver descends, and having scooped into it as much of the surface of the mud or sand as it will contain, ascends with the platter and sends it ashore, where its contents are carefully washed and ex-

amined by the third person. If the water be not deep, when one man has stooped under water, he is kept down by his partner placing one foot upon his neck or shoulders, until the platter is filled; on which a signal is made, the foot is withdrawn, and the man rises to the surface. But when the depth of water will not admit of such arrangement, the diver sinks a grapnel or heavy stone from a canoe, and then descends by the rope. When he ascends, the platter is lifted into the boat, and there examined. In this way they continue to work for hours, each diver descending in turn, until they have examined the whole surface of the mud or sand around the place pointed out, and very seldom fail of success, if ordinary information be only afforded, as to the spot near which the article has been lost. They remain under water from one to one and a half minute at a time; ofttimes more, if the water be deep. They adopt the same system precisely, whether in still water or in a running stream; only that in the latter of course their labour is more severe, their success more precarious. Their remuneration depends solely on success; the ordinary salary being one-third of the extricated value of the lost article, which is divided in equal portions among the set.

In all the districts which I visited, it was generally asserted that the distress of the labouring classes was on the increase, and that their prospect

for the future was even more gloomy than their present condition. Such a statement deserves to be very carefully investigated.

Let us see whether the numerous improvements that have been made in machinery, not only in India, where but few improvements are made, but also in Europe, where every day something is invented to cheapen labour, have anyways tended to increase the poverty of the Indian ryots. The effects of improved machinery for the manufacture of cloth and thread, on the industry of the Indian ryots, are more extensive than one can at the first sight perceive. It is well known, that since the improvement of cloth manufacture the export trade of India in this staple article has been wholly abandoned, and thus no inconsiderable number of weavers has been thrown out of employ. But it is not only the abandonment of the export cloth trade, but the introduction of European cloths, which being of a finer texture have thrown a greater number of weavers out of employ. Some, indeed, continue to follow the trade, and make shift to compete with the machinery and steam-engines of England (a hard and unequal combat for the poor Hindoo), by changing the fashion of the borders and flowers of their cloths much more quickly, and more suited to the predominant taste of the times than the distance of the English manufacturers from the place of consumption will allow them to do; but by far the

greater portion of these people had been forced to abandon that trade and follow some other—chiefly agriculture. Thus, an influx of tillers of the soil has tended to reduce the rate of their wages, or to increase the quantum of labour. Hence, rice and other produce have become cheap, and do not make such good returns as they used to do before. This calamity, which cannot always continue, would not be so generally felt if the weavers were the only people who had to compete with the machinery of England. It is well known that cloth would formerly be manufactured not only for home consumption, but also for exports, from thread spun by native women of every class. From the Brahmin to the Hary—from the wealthy zemindar and merchant's wife to the wife of the poorest ryot, each had a charkha for herself, and every female in the family. Return of profit to each woman was more than sufficient for her subsistence, and thus one-half of the population used to live by spinning. Since the introduction of European thread, so superior in quality and cheap in price, scarcely a charkha is to be seen in the country. Not only that, the returns of this rude spinning-machine are not now enough to maintain the spinner, but cannot cover even the cost of cotton. Under these circumstances, it is no wonder that a poor family that used to command the industry of four hands, having two rendered altogether

unproductive, must suffer penury. Hence the increase of poverty among the ryots and other poorer classes; an evil which can only be remedied by seeking out the best means of developing the agricultural resources of India, and encouraging the cultivation of those articles of produce, such as cotton and tobacco, which India could supply better and cheaper than America, were a judicious system of protection and encouragement established.

CHAPTER XI.

RETURN TO MADRAS ON SICK-LEAVE—FAILURE OF P.'S BANK —LOSS OF FRIENDS—CEMETERIES IN INDIA—MOHAMMEDAN BURIAL-GROUNDS—REVERENCE FOR THE DEAD—SUPERSTITIONS RESPECTING GHOSTS—FAMINE AND CHOLERA—ANECDOTE OF THE BURMESE WAR—MENDICITY IN INDIA—WRETCHED CONDITION OF THE COUNTRY—BANGALORE REVISITED—MYSORE—HOSPITALITY OF THE HON. A. H. C.—THE AIR-MAN —MADRAS JUGGLERS—SERPENT CHARMERS.

A severe and obstinate illness in the month of March, which had nearly been fatal, obliged me to quit the corps, for the benefit of sea air.

I therefore embarked on board the Cornwallis, on the 30th of April, bound to Madras, to convey a wing of H. M. 89th regiment that was destined to reinforce the troops employed in Ava. Our voyage was short, and we anchored in Madras roads on the 7th of May. During my stay at this place I lived with my worthy friend Dr. P. While making preparations to return to Europe on sick-leave, accounts were received of Messrs. P.'s failure at Hyderabad, in whose firm the funds I possessed to meet the necessary expenses of the voyage were vested. I was therefore obliged to relinquish my intention.

Mr. P. had advanced a very large sum to enable the nizam to send his stipulated contingent to take a share in the Deccan campaign, and according to the custom of India had demanded what in this country would be deemed a very exorbitant rate of interest. It must, however, be remembered that he was himself compelled to borrow the greater part of the sum required, and that the raising of a loan in India is a much more difficult operation than in Europe. The nizam mortgaged a portion of his revenues to Mr. P. as a security for the payment both of the principal and interest, a transaction which had the tacit sanction of the government at the time; and Mr. P. appointed his own collectors to receive the revenues which had been assigned to him. No sooner, however, had the Marquis of H. returned to Europe, than his temporary successor condemned the whole affair as usurious, and peremptorily ordered the revenues to be restored to the nizam, without making any reservation whatever for the repayment of anything beyond the principal of the loan. This very questionable proceeding was the cause of P.'s failure: many officers, myself among the number, lost the greater part of their little savings, and were compelled to start afresh and begin the world again. One of the sufferers vented his grief and indignation in an epigram, of which the point was, that "Adam always caused the fall of man,"—so true is Shak-

speare's picture of the human mind in distress, "he had a conceit still left him in his misery; a miserable conceit."

My brief residence at Madras on this occasion was rendered painful, by observing the many breaches which death and departures for Europe had made in the social circle which I had found on my first arrival. The burial-ground recalled to my mind the names of several brave, generous, and open-hearted friends—"not lost," but, as I trust, "gone before;" and the cholera, which at this period raged in the city, was fast swelling the number of separations between those who had been fondly attached. At such times I have experienced how strong a hold on our best feelings the custom so strongly reprobated by Protestants, of praying for the dead possesses, and I could not condemn it, though I am far from recommending its adoption. I am aware of the dangerous superstitions to which it has given rise,—of the abuses to which it is peculiarly liable,—of the perils that may arise from deferring repentance and satisfaction until after death; still I cannot but feel that it is an amiable superstition, and that there is a melancholy consolation in the species of intercourse it seems to maintain between the hearts of the survivors and the souls of the departed.

"Strangers," says an intelligent writer, "visiting our Eastern territories, cannot fail to be impressed

with painful feelings, as they survey the gloomy receptacles appropriated to those Christians who are destined to breathe their last in exile. The portion of ground consecrated and set apart as the final resting-place of the European residents, is seldom sufficiently extensive to give 'ample room and verge enough' for those who seek repose within its gloomy precincts. All are over-crowded, and many exhibit the most frightful features of a charnel-house, dilapidated tombs, rank vegetation, and unburied bones whitening in the wind. The trees are infested with vultures and other hideous carrion birds; huge vampire-bats nestle in the walls, which too often present apertures for the admission of wolves and jackals crowding to their nightly resort, and tearing up the bodies interred without the expensive precautions necessary to secure them from such frightful desecration. The grave must be deep; covered, in the first place, with heavy planks, and afterwards with solid masonry, to preserve the mouldering inhabitant from the attacks of wild and ravenous beasts. In many places, it is necessary to have a guard posted every night, until the foundation of the tomb shall be completed. It is not often that the admiration of the visitor is excited by the monumental remains of the Christian community in India; they consist, for the most part, of clumsy obelisks, stunted pyramids, nondescript columns of a great confusion of orders, and ill-pro-

portioned pedestals bearing all sorts of urns. The most elegant and appropriate are those which are built in imitation of the inferior class of Mussulmannee tombs, consisting of a sarcophagus, raised upon an elevated platform, approached by handsome flights of steps, and having a domed roof supported upon pillars. But even when these monuments are as large and as handsome as their models, the effect is injured by the inferiority of the situation. An attractive site is almost invariably chosen by the Moslem for a place of sepulchre."

I was particularly struck with the picturesque beauty of the Mohammedan burial-ground at the Cape of Good Hope, which belongs to a colony of Malays that have located themselves in southern Africa, and has been found a useful acquisition to the settlers. Their cemeteries are ranged in a bend of terraces on one of the declivities of the range of the Table Mountain, and are kept remarkably neat and clean. My attention was particularly directed to them one night, when the whole declivity was illuminated, producing an effect that seemed like enchantment. On inquiry, I learned that the Malays illuminate the tombs twice in the year, and on such occasions assemble to pray for the souls of their relatives, and to lament their loss.

"It is very rarely in India," continues the author already quoted, "though the disciples of the Prophet dwelling in the neighbourhood may be poor

and few, that the tomb of a brother is neglected; some pious hand is found to sweep away the dust and litter, which would otherwise accumulate around it, and to strew flowers over the remains of its perhaps nameless tenant. Indeed, the reverence for the dead, entertained by the Mohammedan natives, extends to persons of all countries and religions. They, who in their lifetime have acquired a reputation for the virtues most in esteem amongst Asiatics, will not be forgotten in the grave. More than one Christian tomb has become an object of veneration in India, receiving the same respect and homage which the children of the soil pay to those of their own persuasion who have been esteemed saints. Even Hindoos, though shrinking from contact with a corse, will reverence the shrines of the warlike or the virtuous dead. It is strange that so touching an example has not been followed by the European residents, who, at a very small cost, might render the places of interment destined for their brethren, far less revolting than their present aspect. A few labourers attached to each cemetery would keep the whole in order; and as flowers spring up spontaneously in many places, little care or cultivation would be required to convert the coarse dank grass, which seems to afford a harbour for snakes and other venomous reptiles, into a blooming garden; and though, in consequence of the number of tombs, which are crowded, as in England, into the

same enclosure, and their inferiority both in size, design, and beauty of the material, a Christian cemetery never could be rendered so imposing and attractive as those spacious and carefully-tended pleasure-grounds surrounding the mausoleums, which add so much to the architectural displays of India, they might be made more agreeable to the eye, and objects of less horror to those who have little hope of living to return to their native land.

"In a country where European stations lie at the distance of many days' march from each other, numerous instances occur of deaths upon journeys, or in remote places, whence it would be impossible, in consequence of the rapid decomposition produced by the climate, to convey the body to consecrated ground. Upon such occasions, the corse is usually interred 'upon the spot, and travellers frequently find those monumental remains, in wild and jungly districts, which shew that there the hand of death has overtaken an individual, perchance journeying onwards with the same confidence which animates their own breasts."

In some parts of the country where no Christian burial-ground has been consecrated, sepulchres are frequently erected in gardens and pleasure-grounds. But this practice is attended with considerable inconvenience, in consequence of the very strange superstitions which the natives have respecting

departed spirits. They not unfrequently identify ghosts with *pishashes* or demons, and attribute to them the strangest caprices and passions imaginable. I once occupied a bungalow erected on the ramparts of the deserted fort of St. David; in the trench beneath several soldiers had been buried, slain in the vicinity during the wars between the French and English, in the early part of the last century. At night I was invariably deserted by my servants; they averred that the *pishashes* rose from their graves at the witching hour of night, and fought all their battles over again, and that if they were interrupted they invariably turned their rage against the intruders. There was one ghost, quite an Alexander in his way, "thrice he vanquished all his foes, and thrice he slew the slain;" and this very formidable *pishash* had, it appears, taken Europeans under his protection, while he exceeded all the rest in hostility to the natives.

One night I persuaded a servant, with great difficulty, to occupy a mattress at the foot of my bed. It so happened that a violent storm arose, about midnight, which forced open all the doors and windows of the bungalow. I had to get up and close them myself, for my servant was in such a pitiable state of terror, that he was unable to move. In the morning he told his fellow-servants the most frightful tale of the great *pishash* having come to tear him from his bed, and how he had been only

saved by the courage and intrepidity of his master. Nay, he actually appealed to me for a confirmation of his testimony, and seemed utterly astounded when I declared that there was not a word of truth in it from beginning to end. His word, however, was believed in preference to mine; and the tale, I have no doubt, is still received as one of the most authentic ghost stories in India.

A similar trait of superstition is recorded by the author of Sketches of Indian Society:—"A bungalow in Bundkelhund was invariably deserted at sunset by all the servants of the establishment, notwithstanding their attachment to a very indulgent master, in consequence of a Christian infant, of some three or four years old, being buried in the garden. It was said that the ghost of this poor child walked, and at a particular period of the night approached the house and made a modest demand for bread and butter,—an incident too full of horror to be borne! There was no remedy against the panic occasioned by this notion. The bungalow occupied a wild and desolate site on the top of a steep hill, infested by tigers and other savage beasts, and every night its solitary European inhabitant was left to the enjoyment of the wild serenades of these amateur performers, the servants decamping *en masse* to the village at its base."

On the other hand, I have frequently known sepoys mount guard in the vicinity of a cemetery

where several European officers were interred, and what is rather curious, they used to present arms to the ghosts at a particular hour of the night. The natives at Madras frequently visit the European burying-ground, and some of them perform *poojah* or religious reverence at the grave of a favourite master or mistress.

The loss of many dear friends, the misery arising from the effects of a recent famine, and the ravages of the cholera, made me anxious to quit Madras; and I volunteered my services for the Burmese war. They were not accepted; a circumstance which greatly grieved me at the time. I cannot however quit this subject without referring to a circumstance which has been often misrepresented, and doing justice to the memory of a brave and honourable man.

Major S., the first commanding officer under whom I served, and whose name has been more than once mentioned in these pages with merited respect, was sent by Sir A. C. with a detachment of native troops to attack a strong position occupied by the enemy. Aware of the inferiority of the sepoys to the Burmese, Major S. requested that such a portion of Europeans should be joined to his force as would give confidence to the sepoys, and ensure the success of the operations. His reasonable request was refused with something like an insinuation against the motives by which it was

dictated. Major S. though well aware that his force was inadequate to carry a stockaded position occupied by a superior force, and defended by men who looked upon their assailants as an inferior race, nevertheless resolved to hazard the enterprise. All the officers displayed great courage and conduct, but the sepoys could not be induced to stand against the Burmese, whose physical strength, as I have already observed, is greater than that of any other Asiatics. They broke, and all efforts to rally them were ineffectual. This unhappy affair, which was clearly owing to the want of a European detachment to support and give courage to the sepoys, was made the subject of unworthy and injurious comment by Sir A. C. Although Major S. completely exonerated himself in the minds of all fair and honourable men, competent to pronounce an opinion upon the subject, yet the circumstance weighed so heavily on his high-spirited and sensitive mind, that he never held his head up afterwards, but gradually sunk into the grave, the victim of unmerited imputations.

The recent famine greatly increased the practice of mendicity, which in India is a tax the most harassing and vexatious. Beggars in that country so easily get a living, that all sorts of idle and loose characters enlist themselves as such, and prowl about the streets extorting unwilling charity. Several causes have tended to bring about this state of cir-

cumstances. The natural fertility of the land leading to an abundance of produce, labour is held cheap, as the means of supporting life are found without difficulty. The religion and manners of the people inculcating charity as a virtue of the first order, there are not wanting idle men to avail themselves of the pretence; and so we have different organized bands of mendicants, who regularly feed and fatten upon public alms. In fact, the success of these men is so great that we do not wonder to see men, who were labourers at one time, turn into regular beggars. Besides these, we have regular frequenters of marriages, fairs, and festivals of all kinds, who are such sturdy villains that they do not scruple to use every means, persuasion, entreaty, threat, and abuse, by turns, for the purpose of extortion. Brahmins are found in greater proportion among beggars than any other caste of men; and when such a wretch besets us, it is not until after he has exhausted every term in the beggar's vocabulary, be it to persuade, to soften, or to threaten,—to bring down blessings on the head of us and ours, or to shower down curses and dammation,—that he will leave us.

Of the pertinacity of the beggars I had ample experience on my road from Madras to Vellore. The misery I had left behind in the city was fully equalled by that which I met in the country, one scene of distress followed another with frightful

rapidity, and a starving population intermingled with the trading mendicants I have described, beset my passage, and impeded my progress. At one of the stages their numbers were so great, their petitions so clamorous, and I believe their wants so pressing, that I was obliged to employ some artifice and management in order to get on. I sent one of my peons to purchase a quantity of rice and distribute it at the opposite end of the village. Thither the crowd flocked, and in a very short time the place where I remained was deserted; I seized the opportunity of pushing forward, but I had gone to a considerable distance before I was out of hearing of the babel of sounds raised by the clamorous petitioners for a share in this distribution. Nothing indeed, could exceed the misery and woe I witnessed at this period.

Objects of pity, principally women and children, were to be found wandering about almost in a state of nudity and starvation in the principal villages, in bands of one and two hundred, existing on the grasses and herbs of the field, and such meagre charity as the better provided natives, and chance European travellers, could afford to deal out to such numerous applicants. Their number, I should suppose, amounted to many thousands, who if left in their wretched and helpless state, would shortly, as the season of sickness and rain was then approaching, disappear from the face of the earth.

I remained a few days at Bangalore with my old friend Dr. S.;—I found the station much improved since the period of my former visit, both in the buildings and in the festivities for which it is renowned throughout India. Several fancy balls were given on a grand scale, and the beautiful little theatre at the end of the assembly-rooms was occupied almost every evening by a corps of amateurs whose performances were far above par. The stiffness, formality, and rigid etiquette which are more or less the bane of Anglo-Indian society appeared at this time to have been considerably relaxed, though they have been since resumed with more than their former vigour.

From Bangalore I proceeded to Mysore, and here my further progress was arrested by the resident, the Hon. A. H. C., who insisted that I should remain with him during the remainder of my sick-leave. Those who know the excellent qualities of head and heart by which this truly estimable gentleman is distinguished, will alone be able to appreciate the gratifications I derived from this visit. All India about this time rung with the feats of a celebrated juggler, who used to sit on the air without any apparent means of support; the curiosity he excited was fully equal to that which was occasioned in Europe some years ago by the performances of the automaton chess-player; drawings of him were exhibited in the Indian newspapers, and various

conjectures hazarded as to the means he employed to produce his wondrous exhibitions. I had an opportunity of witnessing his performances during the celebration of the Dusserah at Mysore, though at a later period than that to which my narrative has arrived, but I shall describe it here, because the exhibitions of jugglers are among the most interesting of the public amusements at Mysore.

The juggler was a thin, spare Brahmin, a native of Cuddapat; he was accompanied by four or five attendants to the place selected for the exhibition, which was an open space in front of the British residency. A numerous company assembled to witness the performance, and occupied seats in the porch. The Brahmin made the usual salaam, displaying rather more than an ordinary share of dignity and self-possession. A square spot was then enclosed by curtains, in which the juggler and his attendants remained quite concealed until the necessary preparations were completed. These preliminary arrangements lasted about twenty minutes, during which time some hammering was heard; at length the curtain was withdrawn, and the man appeared at his ease, sitting cross-legged in the air, with no apparent support save the crook of a bamboo about five feet in length, which he grasped with one hand, while he counted the beads of his rosary with the other. In this position he remained about half an hour, during which time several of us walked

round him, and endeavoured to conjecture by what means he could continue in so strange a posture. The curtains were then replaced, the apparatus removed, and the performer, apparently suffering little from fatigue or painful exertion, repeated his salaam to the company.

The only apparatus used in this exhibition were a stool, a pretty stout bamboo, crooked at the extremity, and a mallet. I have heard several attempts to explain this curious exhibition, but the only one appearing to have any plausibility was, that a steel bar was contained within the bamboo, and in some way connected with steel plates concealed in the performer's dress. Even thus, his position must have been most constrained and uncomfortable, and he must have mastered many difficulties before he could obtain the art of balancing and equipoising himself in so wondrous a manner. The explanation is not without its difficulties, but I think it derives some confirmation from the fact that the bamboo was driven firmly into the ground, and further secured by passing through a hole made in the wooden stool.

In no part of India are the jugglers so expert as in the Madras presidency, particularly in the Mysore country and the Carnatic. The bodies of the Madras jugglers are so lithe and supple as to resemble those of serpents rather than men. An artist of this kind will place a ladder upright on the ground,

and wind himself in and out through the rounds until he reaches the top, descending in the same manner, keeping the ladder, which has no support whatever, in a perpendicular position. Some of the most accomplished tumblers will spring over an enormous elephant, or five camels placed abreast; and in rope-dancing they are not to be outdone by any of the wonders of our minor theatres. Swallowing the sword is a common operation, even by those who are not considered to be the most expert; and they have various other exploits with naked weapons of a most frightful nature. A woman—for the females are quite equal to the men in this kind of feats—will dip the point of a sword in some black pigment, the hilt is then fixed firmly in the ground, and after a few whirls in the air, the *artiste* takes off a portion of the pigment with her eyelid. A sword and four daggers are placed in the ground, with their edges and points upwards, at such a distance from each other as to admit of a man's head between them; the operator then plants a scimitar firmly in the ground, sits down behind it, and at a bound throws himself over the scimitar, pitching his head exactly in the centre between the daggers, and, turning over, clears them and the sword. Walking over the naked edges of sabres seems to be perfectly easy; and some of these people will stick a sword in the ground, and step upon the point in crossing over it. A more agreeable display of the lightness

and activity, which would enable the performers to tread over flowers without bending them, is shewn upon a piece of thin linen cloth stretched out slightly in the hands of four persons, which is traversed without ruffling it, or forcing it from the grasp of the holders. The lifting of heavy weights with the eyelids is another very disgusting exhibition. Some of the optical deceptions are exceedingly curious, and inquirers are to this day puzzled to guess how plants, flowers and fruits, can be instantaneously produced from seeds. The Madras jugglers travel to all parts of India, but it is not often that the most celebrated are to be found at a distance from the theatre of their education. The serpent-charmers also make a great figure in all public festivals at Mysore; I have already described their performances, and need not add anything on a topic so repeatedly discussed. There is no doubt that they frequently practise ingenious deception, but I think there is just as little room to question their knowledge of a more efficacious protection against snake-poison than any with which we are yet familiar.

CHAPTER XII.

HUNTING JACKALS AT MYSORE—WHITE ANTS—THE FALLS OF THE CAUVERY—RAM-SAMMY MODELIAR, AND THE BRIDGES OF SEVESEMUDRIAM—BENEFICIAL CHANGES—LEGEND OF THE CAUVERY—IRON SUSPENSION BRIDGE OVER THE KALEE—NUDEE—PUBLIC WORKS OF NATIVE INDIANS—HERALDIC DISTINCTIONS AND HONORARY TITLES—LOCAL LEGISLATION—NEGLECT OF PUBLIC WORKS BY THE GOVERNMENT—FALSE ECONOMY AND ITS EVILS—PROPOSED REMOVAL OF MADRAS SEPOYS TO BENGAL—CULTIVATION OF COFFEE IN MYSORE—INJUSTICE OF DISCRIMINATING DUTIES — EMPLOYMENT OF MILITARY OFFICERS IN CIVIL ADMINISTRATION.

I passed my time most agreeably with my generous host, as there was at this time a capital pack of fox-hounds at Mysore, which afforded excellent sport in the pursuit of jackals; as hares and foxes were never followed, the jackals affording much better sport. The scent lies well in November, December, and January, when the ground is moist, and the dews are heavy. The chase will sometimes extend for three or four miles; but unfortunately, the climate of most parts of India will not assimilate with the constitution of the European canine species, who soon die or dwindle away. I also amused myself superintending the garden belonging

to the Mysore residence, which is extensive, and capable of producing several descriptions of European fruits and vegetables: but most trees suffer more or less from that destructive insect the white ant. No wood, except teak, jack, and ebony, can withstand their attacks. Deal, leather, books, and all soft goods, they quickly destroy, carrying on their ravages most insidiously under a coating of clay, and they will not give over until they are disturbed. To effect this, the nest must be discovered, and the queen ant killed, when they quit the place altogether. A strong acid they possess even marks glass in their passage over it. Immediately after the periodical rains, these insects swarm, and come forth in myriads from those earthen mounds that they throw up, and which are scattered over the country, when the natives take them as a favourite article of food.

Since my return to Europe I have had some opportunities of observing the efficacy of Kyan's process in preventing the destructive effect of dry rot. I am persuaded that it would be equally useful in resisting the ravages of the white ants, and I would strongly recommend those who are about visiting India to have their trunks made of Kyanized wood. No one who has not suffered under the infliction of this plague can form a notion of the extent of damage which may be wrought by these destructive insects in a single night. I have

myself experienced great loss and personal inconvenience from them both at Bangalore and Madras, in spite of the greatest care and most vigilant precautions. In estimating the amount of loss, we must bear in mind not only the cost of the article, but also the difficulty of replacing it, especially at a country station. The expense of Kyanizing trunks and boxes would not probably be very great, and the ultimate saving is really beyond calculation.

I think also that the Kyanizing process ought to be applied to the wood used in building Indian houses where teak is not to be had, or can only be procured with great expense and difficulty. The wood most commonly used in India is of a soft white description, such as these insects prefer. As to such precautions as tar, paint, and stucco, I think them quite insufficient, and I have already said, that watchfulness is baffled by the rapidity with which a swarm effects its depredations; there is no warning of their approach, no visible indication of their vicinity; the enemy is not discovered until the mischief is done.

White ants are not found in the Neilgherries, nor, I believe, in any of the ranges of Indian hills that have a considerable elevation. This is not the least of the blessings enjoyed in these more favoured regions, and it deserves to be taken into account by those who propose to settle in India.

During my stay at Mysore, I accompanied Cap-

tain P. to see the falls of the Cauvery, situated on an island called Sevesemudriam, about forty miles to the north-east of Mysore, where the remains of antiquity and the ruins of numerous temples evinced that it had been a place of some note and considerable sanctity in former times.

This interesting spot was for a long time deserted, and overgrown with jungle; fortunately it was granted by the rajah of Mysore to Ram-sammy, surnamed Modeliar, a title nearly equivalent to our esquire. This highly patriotic and public spirited individual had been attached for many years to the British residency at Mysore, and the rajah rewarded his services by a grant of the island of Sevesemudriam, whose sanctity gave it the highest value in the eyes of every pious Hindoo. When Ram-sammy came to take possession of his grant, he found it a tangled wild, tenanted chiefly by wild beasts; its stately pagodas were desolate and mouldering by gradual decay, and wretched huts of the most wretched of ryots were built over the ruins of magnificent structures. He resolved to devote all his energies and all his wealth to remedy the calamities that had overwhelmed a place once so flourishing. His only motive was an anxiety for the public weal, since there was no prospect immediate or remote of his obtaining adequate remuneration for the large expenditure required. The jungle was cleared away, the pagodas were repaired,

and a respectable choultry erected. But these were the least of his labours; he united the island to the mainland by two stone bridges of admirable structure. The larger of them is a thousand feet in length, having a roadway thirteen feet in breadth, secured by wooden battlements. It is supported by four hundred granite pillars let into the native rock, and where no rock was found piers were constructed at great expense. The average length of the granite pillars is about twenty feet; each pillar is secured in its bed by iron bolts. The bridge is not straight, but bent into a curve, the convex side of which is opposed to the current, which is very rapid, particularly during the rainy seasons.

The British government evinced its sense of Ramsammy Modeliar's liberality by bestowing on him a grant of land, and an honorary title, (*Junoparaca Curta*, "a benefactor of mankind,") illustrative of the benefits he had bestowed on the public, which he valued still more. The estimated expense of all the improvements effected by this excellent man was more than twenty thousand pounds.

The falls of the Cauvery were only visited by a few enterprising individuals before the erection of these bridges; the only mode of access to them was by clambering over rocks and precipices, which were exceedingly dangerous, and which could only be passed when the river was at its lowest level, and consequently when the falls were least worthy

of a visit. The falls are at each side of the island of Sevesemudriam; one is four hundred and sixty feet in height, the other about three hundred and fifty. The volume of water in the rainy season is very great, especially in the larger fall; it rolls in one sheet over a precipitous ledge of rock, with a fearful and stunning sound, which may be heard at a very considerable distance.

The works at Sevesemudriam were nearly twenty years in progress; more than that space of time elapsed between my first and second visit to the falls of the Cauvery, and I never beheld a more gratifying change wrought in any country. The jungle was cleared away, the land was brought into cultivation; and a thriving population occupied the fields which had been formerly almost tenantless from malaria. During my first visit, the repose of myself and my companions had been disturbed by the low deep growl of the tiger, the mournful howl of the hyena, the hoarse call of the elk-deer, relieved occasionally by the chattering of monkeys and the screams of pea and jungle fowl; these sounds were now succeeded by the baying of the house-dog, the lowing of cattle, and the busy hum of men. In short, the new occupants had all but extirpated the former tenants, and what I had left a desert I found a paradise. There is a singular legend connected with the falls of the Cauvery, which I heard on the spot, and which I shall here relate nearly as it was told.

THE LEGEND OF THE CAUVERY.

"In the glorious days of Hindústan, when its native princes alone ruled the land, and all its inhabitants were governed by the wise institutions of Menú, there lived a king, who had a daughter of such exquisite beauty, that all the neighbouring rajahs sought her hand in marriage. She refused all these suitors, for love had already seized her heart. The object of her affections was a poor blacksmith whom she had accidentally seen from the terrace of her father's palace. By means of a nurse who was fondly attached to her, she opened a communication with her very humble lover, and found that he more than returned her passion. Their interviews were rare and brief, but they communicated with each other by the symbolic flowers, which are so commonly employed in the east to tell the tale of love. Her father, unacquainted with this secret intrigue, was equally surprised and annoyed by the invincible repugnance which the princess exhibited to marriage; but he long permitted her to pursue the bent of her inclinations, because she was his only child. At length he informed her that it was absolutely necessary for her to make some choice, and that if she persevered in her obstinacy he would select a husband for her himself. The princess solicited a month's

delay, which was granted, and a day was fixed, on which she was to announce publicly the name of the fortunate prince on whom she was to bestow her hand.

"The morning of the appointed day dawned; vakeels from the different princes who had been suitors, and even some of the princes themselves assembled round the palace, while multitudes from the surrounding country and from the city came to gaze at such a gorgeous spectacle. The gates of the palace were thrown open, and in a moment the hall of audience was thronged almost to suffocation. Time passed on slowly and heavily, as it always does when expectation is highly excited; murmurs at the delay were gradually rising into clamours, when the king appeared, clothed in a mourning robe, with dust upon his head, and announced that the princess was nowhere to be found! For a long time it was impossible to discover any trace of her; none of her servants had been taken into her confidence, and though they were tortured, they had it not in their power to give the slightest clue to the causes of her disappearance. At length a Brahmin noticed that her nurse had not been subjected to the stern inquisition; the aged woman was summoned; she at first pretended total ignorance, but when she beheld the horrid instruments of torment made ready, and the executioners preparing to exercise their infernal skill on her limbs, she revealed the

intrigue of the princess with the blacksmith, at the same time declaring with truth that she had no knowledge of the elopement. This did not save her from a cruel death; the king declared that her concealment of the intrigue was an act of treason, and she was executed with all the barbarities that malignant ingenuity could devise.

"It was easily ascertained that the blacksmith had disappeared at the same time as the princess, and consequently there could be little doubt that he was the partner of her flight. The suitors promised each other to join in the pursuit of the fugitives, and it was agreed that in the event of their retreat being discovered, no effort should be made for their arrest, until all the suitors had assembled, in order that each might have his share of revenge. But one great impediment to their researches was the difficulty of discovering the direction in which the princess and her paramour had fled; and months elapsed before any information on this point could be obtained.

"In the meantime the fugitives had dived into the deepest recesses of the forest, and made their way through jungles which had never been trodden before by human foot, until they reached the banks of the Cauvery. The island of Sevesemudriam seemed to promise them a secure retreat, and thither the princess was conveyed by her lover on a raft. Before quitting the mainland, the princess took off

her veil, stained it with the blood of a fawn, and left it near the jungle; the blacksmith did the same with his apron; in order that these memorials should lead their pursuers to suppose that they had fallen victims to tigers.

"Immense rewards had been offered throughout the whole of Hindústan for any information which would lead to the discovery of the fugitives. Search was of course made in every direction: after a long time the lovers saw a troop of horse on the banks of the Cauvery, and witnessed their finding the veil and the apron. Persuaded that the princess and her paramour had perished, the horsemen immediately withdrew, upon which the blacksmith exulted as if all danger had been for ever averted. The princess on the other hand, felt sad presentiments of evil; she told her lover that she considered caution more than ever necessary; and she engaged him to join in a promise, that if their existence and retreat should ever be discovered, they would throw themselves together down the Falls of the Cauvery.

"Many moons rolled away, and the lovers remained undiscovered in their retreat. One morning as they were sitting on a rock which commanded an extensive view, they saw a gossein mendicant pursued by a tiger, apparently with little prospect of escape. The blacksmith, who was a keen sportsman, seized his bow and arrows, hasted to a little skiff which had been constructed some time before for occa-

sional trips to the mainland, and reached the bank just as the gossein had been struck down by the ferocious beast. An arrow from the blacksmith's bow brought the tiger down before the mendicant had received any mortal hurt, but the unfortunate man was so scratched and wounded that the blacksmith ferried him over to the island-retreat, in order to give him shelter until his strength should be restored.

"From the very first moment the princess felt an instinctive and unconquerable dislike to her unwelcome visitor. He was garrulous and inquisitive; there was an insidious expression of cunning in his sharp features, and an over-acted fervency in his voluble expressions of devotion such as are always found with an accomplished hypocrite. The blacksmith, however, was completely duped by the very circumstances which should have awakened his suspicions; though he did not directly entrust the gossein with his secret, he allowed him incidentally to learn circumstances which, coupled with the general notoriety of the elopement, easily enabled the mendicant to discover the character of his hosts. The princess early detected his knowledge of her secret, and from that moment began to prepare for death, but she vainly endeavoured to infuse suspicions into the mind of her lover; he placed unlimited confidence in the man whose life he had saved, and when he finally dismissed him after the restora-

tion of his health, he embraced him as a friend and brother.

"The gossein had no sooner quitted the island than he hastened to reveal his discovery to the suitors. They assembled an immense host, and marched immediately to the banks of the Cauvery. When the princess and her lover ascended the cliff, as was their custom, to see if the coast was clear, and if he could with safety venture in search of game to the opposite bank, they beheld the whole plain covered with their pursuers, who were making preparations to cross the river. Nearly at the same moment they were themselves revealed to the exasperated suitors, who uttered a yell of rage at the sight of the princess, and menaced both her and her lover with the most diabolical tortures. She gazed unmoved on the hostile ranks, until their preparations for fording the stream were completed, and then, grasping her lover by the hand, she sprung with him into the roaring cataract. Their bodies were found together, several miles below the Falls; they were taken from the river and burned on the same pile by some generous but unknown person, who commiserated their unhappy fate; their ashes were brought to the island of Sevesemudriam, and deposited in a spot over which a pagoda was erected, and the edifice is still regarded as the Temple of True Love."

The generosity of Ram-sammy Modeliar is not

without many parallels in the ancient history of India, but in modern times I know of only one similar example; the erection of an iron suspension bridge over the Kalee Nudee at Khodagunge, between Agra and Cawnpore. Not having seen this structure myself, I give the description of it which appeared in the native papers:—This structure cost its spirited founder, the Nawab Hakeem Mehndee 70,000 rupees, and was upwards of seven years in progress. The original design was for a suspension bridge, but during the Hakeem's absence at Lucknow, it was changed for a native bridge, and so far had this alteration been acted upon, that in 1834 a number of wells had been sunk for the foundations of the piers, two of which were completed. At this period, Captain Boileau was called in to erect an iron suspension bridge which had been sent up by Captain Thomson, agent for iron bridges; or rather the greater portion of one, for one curve had been sent up years previously by the engineer who preceded Captain Boileau. This bridge was to have consisted of three curves of 150 feet chord sine, but as a very large sum had been expended upon the wells, and as the adoption of Captain Thomson's design would have involved the negation of all the work finished for one pier, Capt. B. was obliged to alter the whole arrangement of the iron work, and to divide it into four full curves of 69 feet, and two half curves of 34 feet 9 inches. The platform is of

wooden planking, and is horizontal. The width is 16 feet between the drop-bars, with a rim in the middle of $1\frac{1}{2}$ inches. The heaviest carts scarcely make it vibrate, and in a recent trial the passage over it of the nawab's largest elephant produced no perceptible motion. The most laborious of the whole operations was bringing the river into a new channel cut for it under the bridge, but this has been perfectly done, and the increased stream now runs in its new channel as if it had done so for centuries. It cannot be denied that many of the public structures erected in ancient times by the Hindoo Rajahs and Mohammedan Nawabs, or, as they are commonly called, Nabobs, were erected more from motives of ostentation and devotion than with any direct view to public utility. So much was this the case, that nothing is more common in all Mohammedan countries than to see unfinished edifices, commenced on a scale of great magnificence, in the immediate vicinity of much inferior buildings. The reason is that in the east every edifice bears the name of its founder, and should he die before the structure is completed, no one is disposed to finish it, because he will gain no fame or credit from that which has been already irrevocably given to another. Still, this tendency to acquire fame by public works is one which I think the British government is bound by every motive of sound policy to encourage, espe-

cially as of late years it has done very little itself, either in making new improvements or maintaining and renewing the works of utility erected in former ages, many of which are now falling to decay by the gradual devastations of time. Perhaps grants of land may not in all cases be advisable, but titles of honour distributed with a judicious and sparing hand would be scarcely less effectual as an incentive.

Heraldic distinctions have in this country fallen into a state of disrepute from which they can never be recovered: in the east they are still valued, and might very easily be made a means of strengthening the British government. I am persuaded that great good would result by enacting, that any native who had performed a remarkable public service should be entitled to the English title of esquire, and the privilege of having and using a hereditary crest and coat of arms. Why should we not have an order of knighthood for India, open equally to natives and Europeans? Assuredly Hindústan is rather more entitled to such a distinction than the Ionian islands. While the country was under the exclusive dominion of the Company such an institution would have been obviously impracticable,—for a mercantile association would have been rather a comical sovereign of a chivalrous institution; but now that the Governor-general is regarded as the direct representative of the crown, I can see no possible objection to a plan so obviously likely to gratify eastern pride, and conciliate eastern prejudice.

Many persons believe that if India remain connected with England, it must at no distant period have a local legislature of some kind or other: the tide of colonization (they observe) is beginning to turn towards Hindústan, and English settlers, carrying with them their constitutional feelings, will not long rest satisfied with the enactments of a parliament holding its sessions in Leadenhall-street. The Anglo-Indians are a rising and already an influential body; they have newspapers in which the question of self-government has been frequently mooted and argued with sound constitutional knowledge, and as yet with the calmness and temper belonging to the discussion of points regarded as merely speculative. Nay more, similar discussions have appeared in the native papers, but nobody has yet proposed the establishment of Hindoo houses of lords and commons, and probably such a proposal would at the present be received with shouts of laughter. I think that the question of local legislation in India, by provincial houses of assembly, is as yet a very distant speculation, for assuredly the country is not sufficiently prepared for the arduous task of self-government.

There is, no doubt, at the present time in India, a considerable inattention to the repair of public works, and to the decay of those which were

outlay. I allude particularly to the repair of public highways, choultries or caravansaries, and the dams of reservoirs constructed for the purpose of irrigation. At present civilians leave the care of these and such like matters to the military,—the military transfer the charge to the artillery, the artillery to the engineers, and the engineers to Providence!

Since the renewal of the charter in 1832, matters have become worse than ever. The supreme legislation of India has been transferred entirely to Calcutta, and the affairs of the Madras and Bombay presidencies are discussed and arranged in a city more than a thousand miles distant from their respective governments! The necessary want of local information by the Supreme Council, the jealousy of retaining power, the habit of regarding suggestions from the inferior presidencies as impertinent interference, and the influence of what is sometimes called *bureau-cracy*, have seriously injured the districts subject to Madras and Bombay. The rapidly increasing prosperity of Ceylon is an irresistible proof of the blessings that result from an independent government. No wonder that jealousy is felt of so striking a contrast; that our Anglo-Indian rulers have no very friendly feeling towards Crown colonies; and that the incomprehensible abandonment of Java to the Dutch, should be attributed to domestic interference of no very honourable character.

There can be no doubt that this rigid supremacy of the Supreme Council was never intended by the Legislature. The principle of centralization has been found inapplicable even to a country of such limited extent as England; how then could it be applied in unparalleled strictness to dominions extending over a million of square miles, and tenanted by nearly eighty millions of inhabitants, exhibiting everywhere the greatest diversity of religious usages and institutions? Uniformity is not always an unquestionable good: the ancient tyrant Procrustes had the honour of proposing the first act of uniformity, which he applied to the human stature, by lopping off from the legs of those who were too tall, and stretching on the rack the limbs of those who did not come up to his standard. One might almost be tempted to believe in the transmigration of souls, from the similarity of his measures to some of those which have been proposed in the Supreme Council of Calcutta.

In 1837, the home authorities, acting on the principle of assimilation and centralization, sent out orders that a portion of the Madras Native cavalry should be transferred to the Bengal presidency. Great anxiety and dissatisfaction prevailed while the project was under discussion, nor did these abate until it was fortunately and finally abandoned. Such a proposal was contrary to the implied conditions on which the Madras soldier had

enlisted. No one, indeed, would have refused to serve for a limited period in the Bengal presidency had such a measure been rendered necessary by the exigencies of the state; but every sepoy was alarmed and discontented at the prospect of being removed altogether from his family and connexions, and forced to form a component part of the Bengal army. Procrustes had his share in the project: the pay and allowances in the Madras army were rather greater than those granted to the Bengal trooper, and the proposed transfer was connected with an assimilation of pay. I had an opportunity of witnessing a remarkable proof of the dangers arising from the proposed reduction, and the probable evil effects of it in impairing the efficiency of the service. Just when the proposition was under consideration, several fine young men came to Bangalore for the purpose of enlisting in the Light cavalry; but they learned that the pay would probably be diminished, and they abandoned their first design, and joined a regiment of infantry. The pay of the foot-soldier is of course less than that of a trooper, but his duties are more than proportionally light.

The soil of Mysore is peculiarly adapted to the cultivation of coffee, which would be very extensively grown were it not for the unjust and vexatious impost, levied under the name of a transit duty, as if Mysore were a foreign country. Since 1832, Mysore has become virtually an integral part

of British India; it is governed by our officers, garrisoned by our troops, and taxed by our collectors. The pretence of its being a foreign country is neither more nor less than mischievous nonsense. The tax is not only onerous in itself, but most harassing from the mode in which it is collected. It occasions vexatious delays and difficulties on the road; the persons to whom it is farmed out, endeavour by additional impositions to increase their gains during their year of occupancy, and they often occasion great detriment and loss by the carelessness, and sometimes by the prepense malice, they evince in the scrutiny. Mysore coffee is also subjected to an extra duty in England, though its Rajah is virtually deposed. This vexatious distinction is to me perfectly inexplicable, and I cannot imagine that it would be maintained if the matter were once fairly brought before the legislature of the country. Half the produce, which is paid to the government as rent, and the regular export duty, are taxes already sufficiently heavy without the addition of a transit duty as the coffee comes down for shipment, and another extra charge upon it when it arrives in England.

These and similar anomalies may be quoted as a proof of the expediency of permitting the presidencies to send representatives to the British parliament. This project has not yet received all the attention which it deserves, but I trust that it will,

ere long, be taken into consideration by our rulers. The rent paid for coffee-grounds to the government is, as I have already stated, half the produce. Until of late this was farmed by a speculator, who had purchased the monopoly from the Rajah's government. He exercised a most oppressive and arbitrary sway over the cultivator, by compelling him not only to give half as rent, but also to sell the remainder at a price much below its marketable value. Colonel C., the present commissioner, has very properly refused to renew the lease of this monopolist, but has thrown the sale of the article open to public competition, and has thus conferred great benefits on the cultivator.

I may avail myself of this opportunity to say a few words on a subject that has been often misrepresented; I mean the employment of military officers in civil administration. So far from believing such a custom injurious, I have known it to produce the most beneficial results. The influence of old traditions and bad systems is still felt in the bureaus, where a writer serves his apprenticeship; the trained civilian is fettered by a mass of precedents and authorities, which prevent him from exercising the powers of his own mind. From such influences a soldier is generally free; he can see what is before him without the aid of "presidency spectacles," and he goes forward to his object, whatever it may be, in a direct course, without

making all the turnings and windings learned in a school where even the most simple and honest proceeding assumes the appearance of artifice and stratagem. I am not alone in my opinion; I can confidently appeal to all who have known India intimately during the last thirty years, and I am sure they will bear me out in my assertion, that our military officers, when called upon to fill diplomatic situations, or direct the civil administration of a district, have been second to none in their zeal for the Company's service, and, what is even more important, in a proper regard for the rights and interests of the natives entrusted to their charge.

CHAPTER XIII.

WYNAUD—KEEPING OPEN TABLE—DESCRIPTION OF MALABAR—HAMLETS OF THE NAIRS—CLIMATE—CASTES OF MALABAR—PERSECUTIONS OF TIPPOO—SLAVERY IN MALABAR—RAPIDITY OF VEGETATION—PLURALITY OF HUSBANDS—GOLD MINES OF MALABAR—COLLECTING GOLD DUST IN WYNAUD—SPONTANEOUS GROWTH OF CARDAMUMS—UNJUST TAXATION AND MONOPOLY—NAIR MODE OF HUNTING BY NIGHT—THE COTIADY GHAUT.

In the latter part of the year 1825, I obtained the command of Wynaud; having under my orders a detachment of infantry, and two guns, with which I was stationed at Manintoddy. These quarters were admirably suited to the general bent of my disposition, though the command was not likely to be profitable, owing to its being the great thoroughfare from all parts to the Neilgherry hills, and at the same time in a remote and isolated district. I was necessarily subjected to unavoidable expense in the support of a table for those passing to and from the Neilgherries, who could only obtain suitable refreshments at my quarters. After a year's residence, I found myself involved in debt to a considerable amount. This circumstance induced

me to memorialise government for an additional allowance, to indemnify and enable me to meet future exigencies, but no attention was then paid to my request; and when I subsequently renewed the application, it was similarly treated. At length without my interference, the matter was brought efficiently before the higher authorities, and a moderate compensation was made, but not one adequate to the circumstances of the case.

The Wynaud district, situated above the western coast of India, is of a very unequal and hilly surface, intersected by numerous narrow valleys mostly employed in the cultivation of rice. The bases of the hills are covered with wood and jungle, where the soil is deep and rich, and some of them to the very summits.

The features of the country are in general picturesque; there are parts where the scenery is more grand and wild, from the towering height of the mountains, with their steep dells and ravines, in which the most stately timber grows. The country is not populous; the Nairs of Malabar are the principal land owners, especially on the western and northern sides: the Koombers, a class of Hindoos, occupy most of the other parts; they have displaced the aborigines, namely, the Courchers, and Panars. The bow and arrow are the national weapon of the former, in the use of which they are very expert.

Malialum, or the coast of Malabar, derives its name from the native word *Malia*, signifying hills, for these form the characteristic feature of the country. It is divided into northern and southern Malabar, and though both are on the western side of India, they are under the government of Madras. The entire district is about one hundred and fifty miles in length; its breadth varies from forty to sixty miles. It has the province of Conara on the north, that of Travancore on the south, the district of Wynaud on the east, and the sea on the west. A span of the western ghauts separates Malabar from Wynaud and Coorg, which lie above the mountain chain, and Malabar occupies the base.

The soil, climate, and people differ very materially from those of the interior. The aspect of the country presents a succession of hills and uplands, with little or no plain, except in some small spots of table land. The hills are composed of strata of gravel, resting on beds of laterite, which sometimes approach the surface, and are totally destitute of vegetation. This species of stone is quite soft when first uncovered, but it hardens by exposure to the atmosphere, and forms a most durable material for building. Most of the uplands are covered with a thick and almost impervious jungle, intermixed with trees. The intervening valleys are covered with a light soil, which being enriched by the deposits of vegetable matter washed into

them during the heavy periodical rains, is well calculated for the cultivation of rice and other Indian grain; the edges of the valleys are fringed with groves of cocoa-nut, jack, and mango trees, under the shelter of which the hamlets of the natives are erected. These hamlets have a very pleasing effect, from their quiet and sequestered appearance. They suggest to the mind ideas of solitude and security and are quite unlike the aggregations of cabins in other parts of India.

The habitations of the peasantry in Malabar display a degree of cleanliness, neatness, and taste, very pleasing to the European visitor; they are infinitely superior to the dwellings of the natives, even of the better class, in other parts of India.

Tanks, or reservoirs, to irrigate the rice-fields, are not required in Malabar, for there is a constant supply of water flowing down the valleys from springs in the hills. Neither is the country subject to those frequent droughts which in other parts of India have so frequently baffled the labours of the husbandman, and produced famine, with its attendant miseries.

The natural features of the country, and the circumstances of its position are such as to afford great facilities for its defence against invasion. It offers many localities, of which it might be said without exaggeration,

A hundred men could hold the post,
With hardihood against a host.

The climate is less variable than in other parts of India, and the sudden vicissitudes of temperature, so common in other parts of the peninsula, are almost wholly unknown. The thermometer ranges with little variation from 75° to 80° of Fahrenheit throughout the year. Pepper and arrow-root are of indigenous growth; cinnamon and coffee have been recently introduced by enterprising speculators, and both thrive well. The hot winds so injurious to vegetable and animal life in the interior and on the eastern side of Hindústan, are not known in Malabar.

The natives are a stout healthy race, and are rarely attacked by the distempers most destructive to other Indians, especially since vaccine institutions have been established, and supported by the local government. These have checked the fearful ravages of the small-pox, whose periodical attacks used to be scarcely less destructive than those of the plague in western India.

The traditions respecting the origin of Malabar and its inhabitants are like those of most countries, wild fables. The highest caste is that of the Sudras, a race of Brahmins, under which there are several inferior grades. The Sudras formerly monopolized all power, both temporal and spiritual. The other most remarkable castes are the Chatrys, the Nairs, the Tiers, etc.; there are many subordinate classes of little note or consequence. As in the rest of

India, professions and trades are hereditary in these castes, and intermarriages between the different classes of society are forbidden.

The Nairs formerly held their land on the feudal tenure of military service and homage to the Rajahs. The country was at that time divided into a number of petty principalities, and was rendered weak and miserable by the contests between these small states for the sovereignty. These feuds exposed them to an invasion from their Mohammedan neighbours. About the year 1749, Hyder Ali invaded the country, and partly subdued it; his son Tippoo strenuously exerted himself to complete the conquest, and at the same time endeavoured to convert the inhabitants to the Mohammedan faith. The means he employed were cruel and sanguinary; thousands of the unfortunate people lost their lives for refusing to abandon the faith of their forefathers at the behest of this despotic and bigoted prince.

The lowest caste in Malabar, like the villeins of the middle ages, are slaves attached to the soil; they are supposed to have been given to their superiors by a deity named Ishbunam, who, according to the traditions of this simple and credulous people, rescued Malabar from the ocean.

From the hilly nature of the country, the abundance of forest and jungle, and the prevalence of a gravelly soil, Malabar is not adapted for pasturage: the cattle are few and diminutive; buffaloes and

goats thrive, because during a great part of the year they subsist by browsing on the tender shoots and foliage of the trees; the sheep are few and poor; so are the horses, in consequence of which grain is usually carried on the heads of coolies, or porters. This is, however, not very sensibly felt as a disadvantage in Malabar, for, on account of the great number of navigable rivers in the province, the means of transport by water-carriage are tolerably abundant.

Government affords great encouragement to the clearing and cutting down the forest and jungle, giving the reclaimed land rent free for two or three years to the person who has brought it into cultivation. But though much new land has been thus made available for agricultural purposes, the soil is so light, that after three or four crops have been taken it becomes exhausted, and is allowed to revert to its original wild state. Such is the rapidity of vegetation in Malabar and Wynaud, that those trees which have been simply cut down, and whose roots have neither been grubbed out nor destroyed by fire, will grow again, and in the course of four or five years attain a height of ten feet, or even more; so that if the ground be neglected, it will soon assume its original appearance as part of the surrounding forest.

The high classes of the Brahmins and Nairs of Malabar exact and receive the greatest degree of

homage and and obeisance from the inferior classes. Should one of an inferior caste meet a person belonging to the privileged classes on the road, he must turn off it, and not allow his "beggarly unhandsome corpse to come within the wind and their nobility" at a nearer distance than thirty paces.

The most singular custom of Malabar is that the Nair women are allowed a plurality of husbands, but it is necessary that they should all be brothers. The presence of one of these husbands is marked by his slippers being placed at the threshold, and when this is done, he is safe from the intrusion of any of the others. Property in Malabar descends only in the female line. I may also mention that mustachios are not worn.

In every stream and river which descends from the Coondah, Neilgherry, and Wynaud mountains to the westward, as also in the sand along the seashore of south Malabar, near the debouchure of the rivers, gold is to be found more or less abundantly, while on some of the mountains in the Ernaud and Wynaud talooks of that province there are also mines from which the same precious metal is extracted. These latter are scattered over a considerable extent of country; but none have as yet been found very productive, although some have been worked with more or less success for upwards of forty years. On some of these a small tax is levied, but the entire revenue realized from this

source is very trifling, not exceeding 2,200 rupees a-year. None of these mines are worked the entire year round, nor are they worked by any peculiar race; but the occupation of mining seems to be resorted to by the ryots of the country during such periods of the year as cannot be devoted to agricultural pursuits. It does not appear that any person has ever been known to abandon the wholesome pursuit of agriculture for the unwholesome and precarious one of mining, which is a strong albeit indirect evidence that the employment affords but indifferent prospect of advantage, and they simply employ themselves at the mines when other occupations cannot be followed; at some during the heavy rains, in others during the hot season, after the harvest is cropped. The condition of these miners does not appear to be more comfortable than that of their neighbours, so far as can be known from the state of their houses, their dress or their ornaments—and they seem merely to be enabled to purchase a larger portion of tobacco, salt, and betel, which to them are actual necessaries of life. There is not an instance on record of any man having become rich by mining; and although labour is so cheap throughout the province, that a cooly can be hired for a padoga a month, there is no instance known of any person possessed of capital investing it in working the mines. A few soucars are occasionally in the habit of advancing small

sums to the workmen, charging interest on the same, and buying up the gold at a certain price, but they have never been known to enter on the speculation on their own account—a strong argument, if not a proof, that it is but little profitable.

It is obviously difficult to ascertain with anything like accuracy, the quantity produced in Malabar from its several mines and rivers, but from every concurrent circumstance, from all the information that has been acquired, the quantity annually purchased by the government agent, and the testimony of the most intelligent soucars and merchants of the province, it has been estimated not to exceed 750 oz., or 30,000 rupees per annum. To procure this sum, from 400 to 500 persons of all ages are employed a certain portion of the year. The gold is very seldom found but in the most minute grains, and that only after considerable labour. The process itself is sufficiently rude and laborious, but I am not aware that it could be materially improved, save by the application of extensive machinery. By such application it is probable that one man might be enabled to perform as much as is at present effected by the labours of four or five, and the produce be increased in the same rate. But such is the poverty of the ore, that there are no grounds for belief that the augmented produce by such improved method would counterbalance the wear and tear of the machinery em-

ployed. The lowest estimate of such cost would be 20,000 rupees (2000*l.*)—to which must be added the charges for efficient superintendence; and the insalubrity of the climate for nearly half the year is such as to present an insurmountable obstacle to the exercise of European labour, energy, and skill. I believe that at one period it was in contemplation by this government to work these mines as an experiment, but on a thorough inquiry and reference to every information that could be acquired, the prospect was not sufficiently encouraging to warrant such an outlay of public-money, and the idea was abandoned.

On a tour which I made through the southern districts of Wynaud, I saw the various processes employed in collecting gold dust from the beds of nullahs, and separating it from impurities by the process of filtration.

Considerable veins of gold are found in the hills forty miles to the south-east of Manintoddy, which in former days were worked to a great extent. This is fully apparent from the excavations, which are very extensive. I understood that numbers of helpless natives were forced to work in these mines, under their former despotic chiefs. The system is now discontinued by the British government, in consequence of the unhealthiness of the place.

The collector of this district levies at present, merely an inconsiderable fine of about 150*l.* per

annum on the part of government, as lords of the soil, from some Nair families, whose estates are contiguous, and with whom is vested the sole monopoly of collecting the gold. The process is simple, and may be easily understood from the following description:—

They open small drains along the summits and sides of the hills; and in these are washed down particles of gold dust mixed with earth, by the periodical rains. When the deposit is collected, the ore is separated by putting the earth into wooden troughs, and constantly stirring it, adding fresh water as the dirty water is poured away. A black sediment, which sinks by its gravity, is found at the bottom of the vessel. Into this a very minute portion of quicksilver is put, and rubbed until it forms an amalgam; the efficacy of the mercury in attracting and consolidating the most minute particles of gold, appears very curious to the uninitiated. The amalgam is separated from the sand in a mass, and being exposed to the action of fire, the quicksilver evaporates, and leaves the more precious metal in its pure state.

The spontaneous growth of cardamums in Wynaud, forms its principal source of revenue, half the produce being claimed as a rent or tax. This is farmed out annually by government, at from 30,000 to 40,000 rupees (about 3000*l.* or 4000*l.*) to the highest bidder for the crop. The purchaser has

the sole monopoly of this valuable spice for the season, and he not only receives half the produce from the native, but is also empowered to purchase the remainder at a price far below the market value of the article. This iniquitous monopoly is not regarded with hostility by the Nairs, because it is an ancient institution, and also because some of the neighbouring native governments, but especially the Rajah of Coorg, seize the whole crop of cardamums without making any remuneration to the landed proprietor.

Under the more generous system, comparatively speaking, established by the British government, it becomes the interest of the proprietor to assist and do all in his power to increase the growth and quantity of cardamums. They are produced from a small shrub, which thrives best on the sides and in the dells of the mountains, where the rays of the sun are completely excluded by the shade of the loftiest trees, and where a rich deep soil exists from the deposit left by the accumulation of vegetable matter. The only measures necessary for the production of the cardamums, are clearing away such brushwood and weeds as might impede their growth; the seed is so light and minute that on the bursting of the pods it is easily spread by the wind. The shrub is furnished with a long spear-like leaf, and grows about three feet in height. At its base small shoots are thrown out from the

roots; these rest on the ground, and produce the cardamum-pods.

Besides this spice, there are various descriptions of gums, especially pynee, or vegetable tallow, which is capable of being used for many purposes, as it makes a fine varnish; also turmeric, ginger, wax, and honey, are indigenous to Wynaud, and contribute considerably to the revenue. The fever which is erroneously supposed to prevail throughout Wynaud, is confined principally to its boundary line on the Malabar and Mysore sides, but more especially the latter, where the country is flat, and displays a black, rich, alluvial soil, generally covered with extensive forests of teak and other trees. In these parts, the inhabitants are pictures of disease, from their yellow and bloated appearance. The richest and most productive valleys are left in a primitive state of wildness and rank vegetation, owing to the scantiness of the population.

A Nair chieftain, with whom I formed an intimacy, and who was much attached to field sports, shewed me a novel mode of shooting at night. The night on which I tried it was particularly dark, with a drizzling rain, which he observed on starting was in our favour, as most animals then leave their haunts and coverts for the open parts and valleys, to feed, and to avoid the dropping of the trees.

A stout native of the Mapella caste, who had some small bells attached to his arms and legs, car-

ried a basket on his head, turned on its side with the opening in front; in this, on a piece of chatty or pottery, rested fagots of a resinous description of wood, which burnt brightly, and threw the lurid glare of their flames to a considerable distance forward. It was perfectly dark behind this man, as the interstices of the basket were completely filled up by a coating of mud. The sportsmen with their guns followed him closely, and as nearly as possible in a line. By which means no ray of light reached us, and therefore our movements were perfectly concealed in darkness.

After passing several valleys, we at length came on a small herd of deer, whose eyes in the gloom had a strange lustrous appearance; and these first attracted our notice, even though their bodies were not visible. The animals gazed on the light with a stupid stare, and were so scared by the glare as to permit our near approach. Before we could fire, however, a large doe made a rush, upsetting the man who carried the light; this was extinguished, and we were left in perfect darkness. Shortly afterwards we heard him call at some distance, and on reaching the spot, found that he had overpowered and secured the deer, by which he had been dragged through the morass. Though somewhat scratched and a good deal bruised, he firmly held on, and succeeded in breaking the neck of this powerful animal, astonishing us very much by the vigour he displayed on this occasion.

Having been to visit Calicut, on my return up the Cotiady pass, I lost one of my dogs; it was seized by a cheetah, and though only a few paces from me I was unable to rescue it, the forest and jungle were so thick and impervious.

The Cotiady ghaut was the scene of hard fighting in former days, when the British troops suffered a severe loss of officers and Europeans from an ambuscade, and the obstinate attack of some Nairs and their followers, who were attached to the cause of Hyder's family. The pass is at present impracticable for guns, or for wheel carriages.

CHAPTER XIV.

FALL OF BHURTPORE — UNFAIR SYSTEM OF PROMOTION — FORMIDABLE WILD BOAR — INDIAN QUAGMIRES — UNJUST PUNISHMENT OF A CIVILIAN — DANGER OF DOING A SERVICE WHEN NOT REQUIRED — MOHAMMEDANS ON THE MALABAR COAST — TRADITIONS OF THE MAPELLAS — THE LUSIAD — THE TOHFUT-UL-MUJAHIDEEN — CHARACTER OF THE MAPELLAS — INDIAN FAIRS — JETTORA AT MANINTODDY — FEEDING THE POOR — INDIAN JOCKEYS — DACOITY — CHARMS — TUMULTUOUS NOISES — NIGHT-PROCESSION — FEEDING THE FISH — PILGRIMAGES — JUGGERNAUT — THE BENGAL SHEEP-EATER — MISSIONS TO HINDOOS — CAUSES OF THE SLOW PROGRESS OF CHRISTIANITY IN HINDUSTAN.

This year (1826) was ushered in by the fall of Bhurtpore, considered by the generality of the natives of India impregnable, from the difficulty and loss we sustained in a former siege. But the overwhelming force and quantity of ordnance employed under that gallant officer Lord C. soon made us masters of it, with comparatively little loss.

In November, I was promoted to my company, after a service of eighteen years. According to right and justice, I should have been promoted two years sooner, by the augmentation that took place in the army in 1824, at which time a vacancy

occurred by the death of Capt. W. This benefited not me, but my junior of ten years, Lieut. B., who obtained promotion immediately. This arose from the battalions being formed into separate regiments; the promotion being conferred to each regiment, it went according to the date fixed for the separation of the battalions. This separation was allowed to have a retrospective effect at Madras, and the battalions were treated as if they had been separate regiments,—for several days before the order to that effect was promulgated, Lieut. B. had got next me in the same regiment, owing to the number of casualties that had occurred in the corps, the effects of war, cholera, resignations, and other fortuitous causes; and then got before me, by being in the second battalion, while I remained in the first.

A narrow escape which I had at Manintoddy, shortly after my arrival, is worthy of notice.

Walking out early one morning, the dogs disturbed a wild hog; not having any balls, I did not fire, but returned after breakfast and succeeded in finding the animal. While waiting outside a thicket, the beast rushed out so unexpectedly as not to allow me time to level my gun, at the same time upsetting and attempting to gore me, which fortunately he was unable to do, by the resistance the girdle I wore offered, and which prevented his tusks from entering. Notwithstanding, the

blood was produced by my stomach being slightly scratched. Having quickly regained my legs, I mounted my horse and galloped in the direction the hog took; he had been sharply pursued by the dogs, whose barking brought me to the spot where they were worrying him. To this I soon put an end by shooting him while charging the dogs. From his size and strength he must have been a very old boar, and long lord of the forest.

On my return home, as I was making a short cut across a valley with an apparent green sward, about the middle my horse sunk so deep as not to be able to extricate himself. I jumped off, and scrambled out of the mire. It was necessary to procure a hurdle for my steed, on which the poor horse was tied all-fours, and then with much difficulty he was dragged to the bank. These quag-mires, which resemble what in Ireland is called a shaking bog, are common in the valleys throughout Wynaud, and most dangerous to pass by persons inexperienced in the country.

I will here take the liberty of bringing to the notice of my readers a remarkable circumstance which occurred about this period. It demonstrated, that where a feeling of hostility exists against an individual, let his acts be ever so laudable, the motives that induce them are not unfrequently, through the medium of prejudice, misinterpreted and perverted. This was the case in the instance I am about to mention.

I was acquainted with a gentleman holding a high and responsible situation in the judicial department, well known for his zeal as one of the most efficient, upright servants the Company possessed. In private life his manners were frank and pleasing, and particularly condescending and kind; in the whole tenor of his conduct towards the natives, he was so far from exhibiting anything like harshness or haughtiness, that perhaps he evinced an over partiality. During the celebration of some festival, a disturbance took place at Mangalore, between the Hindoo and Mussulman population: the riot increased so fast that it was evident if not timely checked it might end in bloodshed, especially as both parties were animated by the most violent spirit of fanaticism and religious zeal. Information having been received by the magistrate within whose cognizance the affair rested, he shewed the utmost indifference and supineness, refusing to take any trouble or interfere on the occasion. The gentleman to whom I have alluded happened to be present, and volunteered his services, as his presence, from his well known popularity, would tend much to suppress the fracas. He proceeded to the spot, and by the firmness he displayed put an end to the affray, in accomplishing which he used a small cane on one of the most turbulent. Shortly after, the magistrate made his appearance with a party of the military, but finding

his services were not required, he felt annoyed and ashamed that the individual in question should have infringed on his province, and also that he had by his personal exertions arranged matters without his interference. The magistrate was moreover urged by others who bore no good-will to this gentleman, to instigate the native who had been struck to lay a prosecution in the court. The case was brought to trial, and a verdict given in his (the native's) favour, with a fine of 5*l.* awarded by the court for the assault. The judge further remarked, on passing sentence, "that Mr. —— was fined merely for a breach of the regulations, and that no blame could be imputed to him, as the motives that induced him to strike the blow was in some measure justifiable, inasmuch as he was simply instigated by anxiety to allay the tumult before it produced fatal results."

In order to vindicate his character and conduct in the transaction, Mr. B. was prompted to appeal to the Supreme Royal Court at Madras, which is the highest court in India. He was anxious to have the verdict set aside, not so much on account of the paltry amount of the fine, as from a sense of injustice and wounded feelings. His legal advisers assured him that on a proper representation of the circumstances to the court the judgment would assuredly be reversed. To the great surprise of most persons, the sentence of the court was con-

firmed, although it was clearly shewn that the complainant was an actual rioter, and that nothing but Mr. B.'s interference could have averted dangerous consequences. I regret to add, that Mr. B. not only lost a considerable sum in law expenses, but that he was also deprived of his situation.

Public opinion had just taken a turn, and the necessity of affording protection to the natives against European violence was the popular topic of the day. Under such a state of feeling, an action, which in other times and circumstances would have been considered innocent, if not laudable, was treated as a crime of the first magnitude. The government was swayed by the popular prejudice, and gave up Mr. B. as the scape-goat, to bear the iniquities of a thousand others.

It is probable that the appeal was regarded by some of the Company's officers as an aggravation of the offence. The Indian government has always looked upon the interference of the royal courts with a jealous eye, and the officer who seeks their protection from any wrong done by the Company's own court, is not unlikely to find the door of promotion closed against him.

I have already mentioned the most remarkable peculiarities of the Nairs in Malabar, and have borne testimony to their manly bearing, high spirit, and great regard for cleanliness and personal appearance; but a closer intimacy shewed me a

marked difference between those who live in the rural districts and those who are found in the vicinity of large towns. The latter are idle, extravagant, and dissipated,—they seem to regard the pursuits of trade as beneath them, while they abandon themselves to luxurious indolence and indulgence. Hence the commerce of Malabar is almost exclusively possessed by the Mohammedans, as it was in the days of Gama.

The most remarkable of the Mohammedan colonists is the Sept, or tribe of the Mapellas, whose traditional origin is very accurately described by Camoens.

> A votive train, who brought the Koran's lore,
> What time great Pumal the sceptre bore,
> From blest Arabia's groves to India came,
> Life were their words, their eloquence a flame
> Of holy zeal; fired by the powerful strain,
> The lofty monarch joins the faithful train.—*Lus.* vii.

They still remember the time when they engrossed the entire commerce of western India, and could boast to its sovereign,

> For ages long, from shore to distant shore,
> For thee our ready keels the traffic bore;
> For thee we dared each horror of the wave,
> Whate'er thy treasures boast our labour gave.
> *Lus.* viii.

In that very singular and interesting historical work, the *Tohfut-ul-Mujahideen*, translated by Lieut. Rowlandson, of the Madras service, the emigration of the Mohammedan colonists from Arabia to the coast

of Malabar is stated to have taken place in the beginning of the eighth century of the Christian era. He says that they won the affection of the inhabitants by adopting some of their peculiar customs, particularly the law of inheritance." The laws of inheritance amongst the Nairs and other castes allied to them, make property to descend to the brothers from the mother, and to the children of their sisters and maternal aunts, and to all who are descended from the mother, and not to the immediate offspring. And this peculiarity of excluding the immediate offspring has been adopted by the greater part of the Mohammedans of Cannanore, and those who are dependent on them in the neighbourhood of that place." The Arabian author, whose object was to persuade all the Mohammedan princes of India in the early part of the sixteenth century to join in a league for the expulsion of the Christians, after enumerating several towns along the coast where the Arabs had settled, continues, "Now, in all these places the population became much increased, and the number of buildings enlarged, by means of the trade carried on by the Mohammedans, towards whom the chieftains of those places abstained from all oppressions; and notwithstanding that these rulers and their troops were all Pagans, they paid much regard to their prejudices and customs, and avoided any act of aggression on the Mohammedans, except on some extraordinary

provocation; this amicable feeling being the more remarkable from the circumstance of the Mohamedans not forming a tenth part of the population."

The Mapellas, or descendants from these settlers, are in the present day a wealthy, enterprising, and intelligent class of men. They engross the greater part of the commerce and traffic throughout Malabar, and are exceedingly jealous of any interference with trade by persons of any other class or denomination. They are industrious and speculative, and, on account of their enterprising spirit, may be regarded as a very valuable portion of the community. They are, however, rapacious and greedy usurers; they have acquired considerable landed property by lending money to the Nair proprietors on mortgage, at a high rate of interest. So long as money can be had on any terms, the Nair proprietors spend it, without bestowing a thought on the repayment; in this extravagance they are encouraged by the crafty Mapellas, until they are so involved that the only means of their extrication is by the sale of their estates.

Unlike the Nairs, the Mapellas are remarkable for their disregard of personal appearance. They are dirty in their habits, careless of cleanliness either in dress or person, and there is an appearance of cringing and craftiness in their deportment which is very offensive, when contrasted with the high bearing of the Nairs. Their habitations also

are filthy, and their only care seems to be to collect money, not for the sake of enjoying it, but to gratify the most sordid feelings of avarice.

The peculiarities of the natives of Malabar and Wynaud are most strikingly displayed at their annual fairs, which are generally held at some place celebrated for its peculiar sanctity. When the time for holding the assembly approaches, the whole country round assumes a most animating aspect. The road is covered for miles with travelling parties: rich, poor, of both sexes and all ages, crowd to this oriental carnival, and there is scarcely any part of Asia which does not send forth a deputation; the commercial speculations and traffic, incidental to the fair, being quite as attractive to the worldly-minded as purification to the devotee.

In former times, the meeting of so vast a multitude was productive of many hostile collisions. The rage of different sects was excited against each other, and quarrels were followed up by blows and bloodshed. The accounts given by the few European spectators who, before the occupation of the country by the British government, chanced to visit the strange and wondrous scene, were absolutely terrific. At that time, holy mendicants, and men who could command bands of armed retainers, tyrannized over less fortunate persons; while professional robbers openly pursued their calling, plundering with impunity those who were unable

to defend themselves. Affairs now wear a much more peaceable aspect, and the order and tranquillity which prevail reflect the greatest credit upon the civil and military authorities, upon whom the task of maintaining harmony amidst such jarring materials devolves.

The fairs of India differ in many particulars from those in Europe; though jugglers and tumblers are to be found, together with snake-charmers and others who procure their subsistence by the exhibition of sleight-of-hand or tricks of cunning, there are, properly speaking, none of the shows which attract so much attention at home. The articles intended for sale are arranged with more regard to convenience than taste, either strewed promiscuously upon the ground, or hidden in the tents; the various wild animals, which form a part of the merchant's speculations, are openly exposed to public view, and though gazed at with wonder and amazement by strangers from distant lands, are not rendered more profitable by being exhibited for money. The passion for sight-seeing may be equally strong in India as in England, but it is chiefly confined to the pageants displayed at festivals, and as yet curiosity has not been much excited by the wonders of nature.

I shall never forget the annual jethra, or fair, which was held at a place commonly called the Fish Pagoda, on the banks of the river about two

miles from Manintoddy. The reader must picture to himself a wild moor, apparently destitute of human habitation, but possessing massive ruins of rude and ancient temples, almost totally hidden by forest and jungle. Here, during the greater part of the year, "desolation reigns enthroned in solitude," but when the annual day of the festival arrives, the plain is covered by thousands of devotees, who regale themselves on rice and vegetables provided gratuitously by the Brahmins. They generally form themselves into groups along the banks of a turbid stream, flowing over a rocky bed about one hundred yards wide, which bounds the temples on one side; on the opposite bank the ground rises abruptly, forming an eminence of a singular aspect.

The Brahmins appear very sedulous in their attention to the devotees; the poor people have platters of leaves neatly sewed together with fibres of grass. They have neither spoons nor forks, but claw away their victuals with their hands, appearing nevertheless very cheerful and contented. They are persuaded that the food thus prepared is blessed by their deities, and that their partaking of it will tend to obtain them eternal happiness. This may be regarded as one of the most comfortable articles of Hindoo faith, for feasting is assuredly a more pleasing passport to heaven than fasting.

The part of the moor remote from the river is

occupied by merchants and traders who have come to dispose of their wares, and by mountebanks, tumblers, dancers, jugglers, snake-charmers, etc., whose various antics and tricks afford delight to crowds of spectators. Mixed with these are cattle of every description, the venders of which clamorously proclaim the merits of their beasts, and generally demand for them at least ten times their value. The chaffering between them and the purchasers occasions a confusion of sound, a jargon of languages and dialects, and a stunning clamour which would beat Babel all to nothing.

The art of selling a horse is as well understood in India as in England, and persons ought to be well acquainted with the secrets of the trade to deal with such experienced jockeys. The dexterity with which they shew off the animal's accomplishments, and the extraordinary degree of training and doctoring which they undergo, deceive the inexperienced and the presumptuous youths who fancy that they may credit the evidence of their senses. An incorrigibly vicious beast, which nothing but a native of the Pampas could ride, is drugged with opium until he appears to be of lamb-like gentleness; while stimulants are administered to the weak and sluggish, which give them a temporary shew of vigour and activity.

There is nothing like neatness or order in the arrangement of the booths and stalls in which the

merchants display their goods. All manner of articles are heaped together promiscuously, and a European is puzzled to discover how either buyer or seller can find the article immediaiely wanting. This confusion affords a tempting opportunity for the exercise of dacoity, and nowhere is dexterity in thieving more highly displayed than at an Indian fair. The artifices practised by those who covet their neighbour's goods are without number, especially after night-fall. It is said that, like the vampire-bat, which lulls its victim to sleep by gently fanning him with its wings while it sucks the vital current from his veins, these accomplished marauders employ some soothing art which deepens the repose of the slumberer, while they possess themselves of every article belonging to him, even to the very sheet on which he may be lying; stripped to the skin, and their bodies rubbed with oil, no snake can be more smooth and supple, or more quiet in its movements. They will glide into a tent, in spite of the utmost watchfulness of the sentinel appointed to guard it; and so impossible is it to prevent the entrance of such intruders, that the only method to preserve the property is to keep it all upon the outside, under the charge of the sentry, who must neither slumber upon his post nor stir for a single instant from the spot.

No trade, however, flourishes better at this fair than that of superstition. The pilgrims are seen crowd-

ing to make offerings at the shrine of the deity whose good will they are anxious to propitiate. They generally give sums of money more proportioned to their devotion than their circumstances; but some tender emblematic devices of gold and silver. In return, the Brahmins bestow their benedictions on the devotees, and recite mantras for their welfare from the shasters. They also bestow upon them certain amulets and charms; these are cabalistic verses written on *cajan*, that is, a part of the leaf of the cocoa-nut or palmyra tree, on which the characters are traced with a stylus, or steel pen.

The entire scene is very animating, for on these occasions all the enthusiastic elements of the native character are called into action; the pilgrims and merchants are lively and energetic beyond the sober conceptions of the English spectators, who look on half-stupified by the clamour, and all astonishment at the power of the human lungs exhibited in a manner almost exceeding belief. The noises incidental to a crowded Indian assemblage have been too often described to need repetition here; but they are so supereminently astounding at Hurdwar, that no account of the ordinary din and dissonance can afford the faintest notion of the uproar which prevails. The ringing of bells, the firing of cannon, and the loud huzzas of European multitudes, however deafening, are nothing to the wild and contiuous discord which assails the ear at this meeting.

The bawling and drumming of the fakirs never appear to cease during a single instant; then, in addition to the most horrid blasts the direst trumpet ever blew, we have the Brahminical shell, the nobut, the dhole, and the gong. The animals, terrified by the confusion around them, neigh, bellow, grunt, and roar with more than usual vehemence, and this tumult continues, night and day, without the slightest interval of peace.

The fair lasts ten days without a single interval of total quietude. The nights are devoted to processions, which are accompanied with a clamorous exultation impossible to be described. The last procession is more imposing than the rest, and I will endeavour to give my readers a faint idea of its "pride, pomp, and circumstance."

About eleven o'clock at night the ceremonial begins by a clatter of tom-toms, a din of drums of all shapes and sizes, a blowing of trumpets, collary horns, and other brass instruments, apparently selected for the discordance of their sounds, which combine to produce a horrible jarring dissonance that would drive the frequenters of our opera out of their senses. Were an Italian musician buried within seven miles of the place, he would indubitably quit his grave to escape the worse than infernal torture.

The glare of flambeaux and torches is soon after seen through the dense foliage of the forest; and

nothing can be more singular and more picturesque than the effect of these moving lights in the double gloom of night and shady trees. These soon reveal ten or twelve elephants richly caparisoned, on which are mounted the high-priest and the attendant Brahmins. They are all dressed in white muslin robes, and wear high conical caps of the same material. They display banners and images of the Hindoo deities worshipped in the surrounding pagodas, and flags ornamented with symbolic representations are borne before them by inferior attendants. In this guise they make a circuit of the ground on which the fair is held, and also visit some of the temples which are at a little distance. Most of those who visit the fair accompany the cavalcade, and testify their approbation by letting off fireworks, or by adding to the noise of the horrible music that I have already mentioned. The procession lasts about three hours; the performers then return to the temple, and in a very few minutes all is hushed into silence.

Asiatics are independent of lodging-rooms; the rich carry their canvass dwellings along with them, and the poor are contented with the shelter of a tree.

The animal creation shares in the enjoyment of the jethra, for during its continuance the fish in the river were fed most abundantly, not only with the fragments of the feast given to the devotees, but

also with rice, cocoa-nuts, and other matters purchased for the purpose. The fishes are a species of carp; it was singular to see the fearlessness and avidity with which they seized the provisions furnished them by the devotees; some of them were even so bold as to feed out of the hand.

A portion of lands is assigned for the support of every Hindoo temple, and these grants are generally very extensive, because they have not only to support the priest and his assistants, but also the expenses of the annual festival. At the temple of Jagganatta, or Juggernaut, near 10,000 Brahmins and cooks are employed to prepare food for the vast multitudes that flock to that celebrated shrine. During these annual festivals the distinctions of food, particularly those relating to the exclusive use of that prepared by persons of the same caste, appear to cease. It is supposed that no pollution can exist within the hallowed precincts of the temple.

A favourite method of approach to Juggernaut, by those who have either great offences to expiate, or who are desirous of obtaining a more than ordinary portion of beatitude, is to measure the length the whole way from some extraordinary distance. The pilgrim lies down, marks the spot which the extremity of his hands have touched, and rising rests his feet upon the spot, and, again prostrating himself, repeats the same process. Five years are

sometimes consumed in this manner, and, as the penance may be performed by proxy, it is often volunteered for a certain sum of money, the wages being most scrupulously earned by the person who undertakes the duty.

The horrors of Juggernaut, its monstrous idols, and its execrable car, beneath whose wheels so many human victims have been crushed, are too well known to be described here. I must, however, guard against any misapprehension from having mentioned them in connexion with the fair at Manintoddy. The exhibitions at the Fish Pagoda are abundantly absurd and ridiculous, but they are free from the pollutions of lust and cruelty which form so conspicuous and so disgusting a portion of the worship of Juggernaut.

Some of the exhibitions at the Indian fairs are very repulsive to European taste; among such I may notice the feats of the sheep-eater of Bengal, which were witnessed by several of my acquaintances. The sheep-eater was a tall emaciated man, with a very sinister aspect; he was always accompanied by a guru, or spiritual adviser, and either believed or pretended to believe that his preternatural appetite was connected with the presence of this holy man. When a day was fixed for the filthy exhibition, the sheep-eater and his guru appeared on the ground with two sheep; when a signal was given that the spectators were ready, he threw one

of the animals on its back, strangled it in an instant, tore away with his teeth the skin from the chest to the flank, and taking out the bowels, thrust his head into the carcass, to drink the blood. During this operation he used to lift his head with cannibal satisfaction, and exhibit it to the spectators besmeared with gore. He then tore the flesh from the bones, which he picked as clean as if they had been under the sharpest knife. In this manner he has been known to devour at a meal a sheep of thirty pounds' weight. He concluded always by chewing some cathartic herbs, and rolling himself upon the ground, more like a gorged boa-constrictor than a human being.

At some of these religious fairs European missionaries occasionally appear and take advantage of the assemblage, to preach the doctrines of Christianity. They might just as well harangue the waves or the winds as a multitude in the full swing of fanaticism, with every circumstance possible around them to excite their prejudices and confirm their bigotry. While I commanded at Manintoddy, I received a visit from Messrs. Tyreman and Bennett, who had been deputed by the Missionary Society of London to visit and report on the several missions established in the South Seas, and in various parts of Asia. I heard from them with great delight that the islanders of the Pacific Ocean after having long resisted the influence of gospel

truth, had finally yielded to the judicious and persevering efforts of the missionaries, and embraced Christianity. But when these gentlemen in their inquiries respecting Malabar and Wynaud, asked whether there were similar prospects for the success of our holy religion in Hindústan, I was forced to answer in the negative. To prevent any misapprehension or misrepresentation, I shall here state my reasons for believing that the conversion of Hindústan to the Christian faith is at present a faint and shadowy anticipation; though I am by no means of opinion that it ought to be rejected as a dream of enthusiasm.

Two things are necessary in the process of conversion,—to pull down and to build up. Among the South Sea islanders there was little or no religion to remove; their faith while pagans was not an organic system, interwoven with every transaction of public and private life; the missionaries had to overcome listlessness and inattention, rather than positive prejudice and resistance. When once they had got a hearing, they might be regarded as sure of success. Their superiority in the arts of civilized life was also too manifest to be questioned; there are few savages that cannot understand the superiority of iron to stone implements; the hammer, axe, saw, and plough, were good assistant-preachers, and the cultivated fields in the vicinity of missionary settlements were not less efficacious

in the process of conversion than churches and meeting-houses.

Nothing like the same state of affairs can be found in India. To begin with the Mohammedan part of the population: they boast that like us they have "a religion of the book," and they shew a reverence for the Koran greater than that which Christians exhibit for the Bible. Moreover, they more rigidly perform the injunctions of their prophet respecting fasting and prayer, than Christians do the precepts of the Gospel. Often have I seen Mohammedans engaged in the most earnest conversation, attending to the most important business, when the voice of the muezzin from the nearest minaret, gave warning that the time of evening prayer had arrived. Instantly all worldly affairs were suspended, the little carpet was spread, each devout Moslem knelt down, and performed his devotions with an earnestness and fervour which could only be the result of sincere conviction.

I may be told (as I often have been) that this is merely an outward form; the same objection cannot be urged against the reverence which the Moslems shew for the holy name of God, and their direct reference to the superintendence of Providence in every action of their lives. "Bismillah!" (in the name of God) is devoutly uttered at the commencement of every enterprise, and written at the beginning of every letter. Far be it from me to place

Mohammedanism upon a level with Christianity, but I do assert, that the difference between the two systems, and the decisive superiority of the Gospels to the Koran, are not so immediately evident as at once to be made manifest to the Mohammedan population by the mere preaching of a missionary.

The Brahminical religion, though far less pure, has a still firmer hold upon its votaries, for it enters into the minutest relations of public and private life. So closely is the system of caste interwoven with the whole frame-work of Hindoo society, that even Christian converts have not been able to resist its influence. I need only mention the unhappy controversy which arose on the subject at Tanjore, and the deplorable scenes which it occasioned. Loss of caste is in some parts of India an actual deprivation of the means of existence; the influence of the Brahmins is complete in all its parts, and we can only encounter it by organizing a system equally complete, and equally extensive. We must attack not merely the Hindoo religion, but the Hindoo system of civilization; we must oppose to it not only the Christian creed in its naked simplicity, but Christian education, Christian arrangements of society, and Christian arts of life. I am glad that I can quote the high authority of Bishop Wilson for the soundness of these views. He says in his charge to the clergy of Calcutta,—"We want the Christian arts of life, for what is to become of the

converts baptized from year to year? What of the young admitted into our schools? Where are they to find instruction in the *arts of life?* What is to form them to diligence? What to break the habit of depending on their teachers for temporal support? What to destroy the base love of money, and implant self-government and diligent exertion? What is to create forethought, and a desire to maintain their families by their honest labour? What to prevent the relapse to Heathenism, when temporal inducements are withdrawn? When the schools have trained the children, who and what is to prevent the Brahmin from resuming his influence? The next step seems to be wanting—Christian arts, Christian trades, Christian manufactories, Christian villages—so that employment, diligent habits, steady advances in civilization, may be made. We want something like the celebrated settlements of the United Brethren which adorn Germany, and have been reproduced in Southern Africa."

Before quitting this subject, I cannot refrain from giving utterance to a doubt which has frequently presented itself to my mind. If the natives abandon Mohammedanism and Hindooism, are we quite sure that they will embrace Christianity? Is there not a danger of the speculative deism already fashionable among the young Brahmins of Calcutta becoming prevalent? May we not produce a kind of negative religion, an indifference

to all positive creeds, and a recklessness of every form of devotion? This is a danger to which the zealous advocates of conversion seem totally blind; but it is a danger much aggravated in India by the hostility of Christian sects, and especially by over-zealous missionaries representing the Roman Catholics as little better than the heathen. They forget that the Hindoos have sufficient knowledge to say in reply to their exhortations, "Why should we become Christians, when you tell us that three-fourths of the Christian world have adopted a creed no way superior to our own?"

I have felt it my duty to make these observations on the great problem of the conversion of Hindústan, to shew that its solution requires more wisdom, more patience, and more caution, than is usually applied to it. At the same time, I trust that no person will be offended with me for the candid expression of my opinions; whether correct or not, they are the result of long experience, and disinterested observation.

CHAPTER XV.

CULTIVATION OF COFFEE IN WYNAUD — FAVOURABLE SOIL— FAILURE OF AGRICULTURAL EXPERIMENTS UNDERTAKEN BY THE GOVERNMENT—CINNAMON—CATTLE ESTABLISHMENT AT HUNSOORE—CULTIVATION OF TEA IN WYNAUD—INDIAN SILK TRADE—PROPER CHOICE OF SILKWORMS —IMPORTANCE OF COTTON TO INDIA AND ENGLAND—CARELESS SELECTION OF SEED—AGRICULTURAL PRODUCE OF INDIA—CLIMATE OF MALABAR AND WYNAUD— PHENOMENA OF THE MONSOONS—"A RAINY DAY IN THE RAINS."

Soon after my appointment to Manintoddy, I directed my attention to the introduction of the cultivation of coffee into Wynaud. A few plants were kindly given me by Mr. B. of Angeracandy, which throve so well, and proved so productive, that I recommended the measure to Mr. S., the collector, who seconded my views, and sent quantities of the seed to be distributed among the native inhabitants gratis. I pointed out the prosperous state of my coffee plants to several of them, and explained the process I used in the cultivation, but although they promised to give the culture every attention, they ultimately neglected it altogether, either through want of enterprise and energy to

persevere, or from an idea that a tax would be levied on the article by government hereafter. I extended my plantations considerably while I remained at the station, on ascertaining from impartial and good judges (especially Bishop Turner, who had tasted the coffee), that it possessed the flavour and aroma of the finest Mocha berries.

For the culture of coffee, the climate and soil of Wynaud are undoubtedly favourable. The great moisture of the atmosphere, and the tenacious nature of the ground are sufficient to afford nourishment to the plants without the aid of irrigation, except when in their infancy.

I have no hesitation in recording my opinion, based on experience and observation, that any speculation in extensive coffee plantations undertaken in Wynaud, as also on the western frontier of the Mysore country, would, under proper management, be highly productive and profitable.

It would not require a very great outlay of capital, and no difficulty exists in obtaining grants of land, as the uplands and hills, where I found this plant to thrive best, being only used far grazing, are of little or no value; such valleys only as are under cultivation pay rent to the government. Every encouragement, therefore, ought to be afforded to persons who would reclaim and turn to account those uplands which are now little better than barren wastes. The duty realised by govern-

ment of eight per cent. on the exportation of coffee would tend materially to augment the revenue, as the cultivation of the article becomes more general.

The ruling powers themselves should never undertake experimental plans, in all of which they have invariably failed, and have been finally found to relinquish their projects after the sacrifice of large sums. These failures are mainly owing to the ignorance of those entrusted with their execution, to a rapacious desire for prematurely deriving profit from the speculation, and to the absence of that "great incentive," self-interest, on the part of those placed to control and superintend the undertaking. This has been exemplified in Travancore and Malabar, where the culture of cinnamon from Ceylon was tried by government at a great expense, but finally abandoned, not being found advantageous. Yet this very experiment succeeded when undertaken by individual enterprise; and the cinnamon plantations of Malabar are at present a source of considerable emolument to the individuals who purchased them from government for a mere trifle!

The resources of India are manifold, and only require capital, energy, patience, and industry to bring them forward. The fostering care and support of government should be readily extended to those persons who possess such requisites, and who may be anxious and willing to invest their capital in a country so productive and highly favoured.

In support of what I have already added, with respect to the capabilities of India, I will briefly notice that most valuable and useful establishment of the Company at Hunsoore, situated about thirty miles north-west of Seringapatam, in the Mysore country. It was originally merely a depôt of the cattle, bred for the transport of ordnance and material of the army. But of late years, the preparation and manufacture of tanned and buff leather have been introduced; and these have so rapidly improved, that Hunsoore is now competent to the supply of every description of leather equipments of an equally durable and excellent quality with the English, and at 50 per cent. cheaper. All sorts of work, in brass, iron, copper, and wood, are also neatly executed at this thriving place, sufficient in every respect for the army at Fort St. George. The advantage this establishment derives from the hides of those casualties which occur among 40,000 or 50,000 head of cattle, is considerable, as they are all collected and thrown into the tannery of Hunsoore, at no cost. This supply of the raw material free of expense, the proximity of the teak forests, and extensive tracts of fertile pasturage throughout Mysore, together with the fine climate, have combined to promote the prosperity of the enterprise. Its success is of the highest importance, and productive of the most beneficial results to the state. It has rendered the service so efficient and inde-

pendent, that at the shortest notice, Hunsoore can supply all the requisites for an army of 50,000 or 60,000 men.

Since I left Wynaud, the cultivation of the tea-plant has been introduced, and with very reasonable prospects of success. However, the discovery of the tea growing wild in Assam renders its culture in Wynaud less important than it otherwise would have been. But there are many other articles of commerce which might be advantageously produced on the western and southern coasts of India, if the labours of the Hindoos were directed by European enterprise and intelligence. Two of these are of so much importance, not only to India but to England, that I think it necessary to examine them in detail; I mean silk and cotton, for the supply of which in the raw state we are dependent upon foreigners, though both, I am firmly persuaded, could be abundantly supplied from our own territories in India.

To commence with silk. I find it stated in the last Report on the Silk Trade (A.D. 1832), that the quality of raw silk produced in India has gradually deteriorated, and that the Indian cocoon only runs 580 yards, while that of Italy runs 630 yards, and furthermore, the Indian silk is described as weak and deficient in fibre. Now it is well known to naturalists, that there are various species, or at least breeds of silk-worms, whose differences are very

minute, and indeed can only be discerned by a practised eye. One circumstance, however, seems at once to prove that the European and Indian silk-worms are of a different breed, for the cocoon produced in Turkey, Italy, and the south of France, is globular, while the East-Indian cocoon is generally shaped like an egg. I say "generally," because there are globular cocoons produced in India, but the worm which spins them is not so abundant as that which gives the oval cocoons. Hence it seems very probable, that the breed of the worm has not received the same attention in Hindústan, that it has obtained both in France and Italy. Indeed, it is sufficiently notorious, that no care or discrimination is exercised in the selection of the cocoons which are to be reserved for the purposes of reproduction, and this, independent of all effects of climate, is quite sufficient to account for the degeneracy of the worm. Those who throw all the blame upon the climate, forget, that owing to the great varieties of elevation in India, there is a very extensive choice of climates; and that want of success in any particular locality is far from proving that the experiment may not be profitably tried in some other part of the peninsula. As yet no satisfactory register of experiments has been kept, and consequently the data are insufficient for determining the places most favourable for the production of raw silk. But whatever situation should ultimately

be found best, it is I think above all things necessary to attend to the species of worm employed, to select the eggs designed to be hatched with great care, to reject such as are likely to produce weak and defective caterpillars, and to continue a series of registered experiments at different places, until time and observation shall point out the best mode of treatment.

The artificial improvement of the animal race by care, watchfulness, and attention, is so familiar to English breeders of cattle, that they would deem it an idle waste of words to recommend similar measures of precaution. But in the East, there is no such attention paid to the selection of breed, and hence the animals exported from Europe are soon found to degenerate. We have procured for the instruction of the silk-growers, minute directions respecting the feeding and treatment of the worm; but I never saw any advice given on the primary point—the choice of the worm,—though this is notoriously one of the most important objects of attention to the silk-growers of France and Italy.

Cotton is a still more important article; in England it is scarcely less essential than corn. What would be the condition of Manchester, Glasgow, Preston, etc., if a war with America, or a revolt of the slaves in the southern states, suddenly cut off the supply? It is not many years ago since the stock on hand at Liverpool was not adequate to the

supply of the manufacturers for six weeks. Had an unfavourable wind delayed the arrival of the American vessels at that time, the operatives of our northern counties must at once have been deprived of work, and incalculable evil inflicted on the community. There are many contingencies, some of them but too probable, which render the dependence of our manufacturers on the American supply more hazardous than is expedient, and the only remedy for the evil is a proper encouragement of the growth of cotton in India.

The short staple of the native Indian cotton is the first objection made to its general use by our manufacturers. But though the staple is short, the fibre is strong, and in the manufactures of India the native cotton is preferred to that which is imported from America. The Bourbon cotton, which has been tried with great success in India, has a finer and longer staple than the native cotton, and it has produced a very fair, indeed rather a high price in the English markets. It may then be asked why it is that India does not supply good cotton? The reasons of the failure are not very difficult to be found. First, little or no care is exercised in the selection of soil. Cotton will not grow in India so as to remunerate the cultivator unless the soil contains a large proportion of lime, fifteen per cent. at the very least, and also unless the iron of the soil be a black oxide, so as to give the appearance of

a rich loam. But cotton is often planted in poor yellow loams; the tree then produces little beyond leaves and wood, and the staple will rapidly deteriorate.

Again, there is great carelessness displayed in the selection of seed, and in the treatment of the growing plants. The American cotton-growers compel their slaves to exercise incessant vigilance over the trees in every stage of their growth; the Indian proprietors generally leave the whole matter to nature.

In cleaning the cotton the East Indians are also far less careful than the Americans; the seeds are imperfectly separated from the wool. And this is the more reprehensible as the seeds afford excellent nutriment for cattle.

The entire system of agriculture in Wynaud, and indeed in the greater part of the interior of India, is very slovenly; the plough used is very slight and frail, and it is invariably drawn by oxen, for the horse is deemed too noble an animal for agricultural purposes. Rice is not grown to anything like the extent that it is in the Carnatic, because there are not reservoirs, tanks, and valleys dammed up, to supply the necessary irrigation. Owing to the frailty and imperfection of the native plough, the rice grounds are generally overflowed several days before the operation of ploughing commences; and I have often seen the bullocks and

buffaloes working their way through the ground up to their knees in mud. It deserves to be noticed that the rice is transplanted by hand into the ground thus prepared, from beds in which it has been previously sown, so crowded, that it would not grow unless transplanted. This labour usually falls upon the women and children.

Instead of rice, maize and other dry grains are cultivated in the ceded districts south of the Kistnah. The *raggy* may be considered the staple food of the inhabitants,—it is a coarse grain, but contains much nutriment. They have also the chinna, commonly called Bengal grain, and the juarrie, a grain resembling pearl barley, which sometimes attains the height of a man on horseback. The stalk of the juarrie is valuable for its saccharine qualities, which render it a good and nutritious food for horses and cattle. The grain is ground into flour, and used like oatmeal in Scotland, both for cakes and porridge. Wheat and peas are only found as we advance to the northward, and in the same districts flax and poppy are cultivated, as I have already noticed, in the account of the progress of the army of the Deccan, north of the Nerbudda river.

The phenomena of the monsoon on the Malabar coast, are very remarkable. The clouds formed by the immense evaporation from the Bay of Bengal, are intercepted and attracted by the lofty ranges of the ghauts, whose summits are enveloped in mist

for some time previous to the commencement of the periodical rains. At this period the atmosphere appears surcharged with electric matter, there are frequent flashes of vivid sheet lightning, generally but not always accompanied by a low grumbling thunder, resembling the sound of a distant storm. As the monsoon approaches, the thunder becomes louder, and the lightning more vivid, until the rains fairly set in, generally about the commencement of May, when the electric phenomena are suspended. Immediately before the close of the monsoons, the thunder and lightning are renewed with greater intensity than ever; they are then called elephanta. No description could give any adequate notion of the effect produced by the crashing peals when reverberated by the countless echoes of the mountain-chains that gird Malabar.

The monsoon is the most uncomfortable period in Indian life. At any other time of the year a rainy day is hailed with pleasure, as tending to allay the dust, and give variety to the monotony of the well-defined seasons; but "a rainy day in the rains" is perhaps one of the most wearying, annoying, and harassing things to be met with in the course of a man's existence. Mermen and mermaids may endure it, but not Christian people; ducks, geese, and others may bear it, but all other beasts of the field and birds of the air are in as much perplexity as they were at the commencement of the general Deluge. The

rain comes down with a rush, roar, and hearty good will, and seems to resemble those deluges in which, as Timon says, "each drop was a river." Our heavy showers bear no more proportion to it than a Scotch mist to a thunder-storm. If you venture to look out you will scarce see a vestige of any living thing. Here and there you may discover a solitary adjutant; not an officer, but a gigantic crane, standing knee-deep in mud, and apparently bowing his bald head with philosophic resignation, to hide the pelting of the pitiless storm. He enacts to perfection the part of Lear, in the animal creation; but instead of whining after his daughters, he is calculating on the chances of the frogs and fishes to be found in the pools when the waters begin to abate. The four-footed creation has not such a prospect to atone for present misery; all get under cover that can, the rest will not even take the trouble to shake the water from their hides. The fowls, in the compound, get under cover of the walls, and fix themselves in a position which might give some perplexing problems to philosophers, for their centre of gravity has apparently emigrated to their tails.

At such a time an indescribable lassitude pervades the frame. It is impossible either to work or read; blinds are shut, windows closed, and the whole house involved in "darkness visible." I have already noticed the miseries of "a day in the

hot winds," but such is of rare occurrence in Malabar and Wynaud; they have however "rainy days during the rains" in a state of undesirable perfection.

Taking all circumstances of soil, climate, and people into consideration, I think that the table-land of Wynaud is one of the most improvable of our territories, and that under a judicious system of management its revenues might be greatly increased. I am unwilling to enter here upon the great question of colonization; I think it has been discussed too exclusively in reference to the indigo planters; there are, as I have intimated, many other articles of commerce, not less important, which are now neglected, but which might be cultivated with great profit to the speculators, and great advantage to the government. In addition to those I have already mentioned, I may specify sugar and tobacco, for which India possesses great capabilities. The question of Slavery in Wynaud will be best understood from examining the answers I sent to the official queries addressed to me, which I have inserted at full length in my Appendix.

CHAPTER XVI.

DEER SHOOTING—GOING ASTRAY—A DEAD BOA-CONSTRICTOR—THE VALUE OF TIGERS' TEETH—GIBBETING BEASTS OF PREY—WILD DOGS OF WYNAUD—ELEPHANT SHOOTING—ANNUAL ELEPHANT HUNT—TIGERS IN A SNARE—GRANT OF ADDITIONAL ALLOWANCES—ACCIDENTAL DEATH FROM WANT OF CAUTION—STRENGTH AND COURAGE OF THE CHEETAH—ABUNDANCE OF GAME AT HUNSOORE—RICH GARDENS—PINERIES AND PIGGERIES—SNAKES IN WYNAUD—HUNTING BY NIGHT—EXCURSION TO THE MOUNTAINS—HERD OF WILD ELEPHANTS—SPOTTED DEER OF WYNAUD.

Lieutenants D. and N. being on a visit to me at Manintoddy, were anxious see deer shooting. I gladly consented to gratify their inclinations, and started for the Tinevelly forest, about eight miles off. We had tolerable success in the mornings and evenings, at which time the deer quit their thick and impervious coverts, to feed on a shrub that grows in these jungles: it bears a sort of gooseberry of which they are very fond; and the localities in which these shrubs abound, are their favourite resorts. Near one of these trees we waited for them in ambuscade, and shot several.

On my return late one evening, I broke the leg of a deer, which I pursued to a considerable distance,

through woods and thickets, by means of my dog, whose barking guided my steps, though he was unable to pull the animal down. At last I got near enough to kill the deer, but was obliged to abandon the body, having no means of carrying it home. Indeed, I experienced considerable difficulty in finding my way myself, both from the intricacy of the country, and also from the darkness of the night. I ultimately succeeded, with the assistance of my faithful dog, who generally preceded and guided my path; otherwise I must have remained all night in the jungle. I arrived about nine o'clock P.M. at the shooting hut. By early dawn I started in quest of the carcass of the deer, and was enabled to gain the spot by aid of the dog, and also by broken branches of the trees, which I had taken the precaution to tear down here and there on my way home the night before. When I reached the spot, I found the body missing, but traced it along the ground for more than a mile, over hills and ravines, to where it lay. Part of it was destroyed. Close by, a Courcher (a native of Wynaud) espied a royal tiger skulking away, at which he shot an arrow. The deer, although very large and heavy, had been carried off by this powerful animal.

While out shooting in this quarter, a most disagreeable smell attracted my attention. I directed my steps to the quarter from which it proceeded; I was induced to do so by the hope of discovering

the body of an elephant, whose tusks might be worth securing, as the males not unfrequently kill one another in their encounters: it turned out that the scent was occasioned by the carcass of a huge boa-constrictor, slung across the branches of a lofty tree. It was apparently about 30 feet long, though I could not ascertain the exact dimensions, from its situation, and high state of decomposition. I learned afterwards that it had been shot with arrows while in the act of devouring a hog, which it had found entangled in a net, laid for the purpose of entrapping deer, hog, etc.

Lieut. D. happening to fall in with the carcass of a tiger, extracted the large teeth or fangs. The native who had shot it, shortly after came to our hut, and requested their restoration, saying, they, as also the tail, were necessary to produce to the collector to entitle him to claim the reward allowed by government.

The custom in Wynaud and Malabar, of never skinning the tiger, differs from that in other parts of India, where the skin is invariably produced to identify the destruction of the animal. The usual mode in Wynaud and Malabar, on killing all voracious beasts, is to suspend them from a low description of gallows, with ropes tied round the chest and loins, and a piece of stick thrust into the mouth, to keep the jaws wide open. This ceremony is invariably performed as near the spot where the animal

has been killed as possible. The carcass then remains suspended *in terrorem*, till it falls to pieces. Wild dogs are common in Wynaud. They are of a fearless nature, as I have frequently seen a pack of from fifteen to twenty looking on unconcernedly at a short distance, apparently noticing our work, while taking the offal from a deer or any other animal, to which they composedly walked up on our departure, and commenced partaking of it ere we were out of sight.

Once, near Cataparamba, I shot a very fine wild dog, while it and several others were regaling themselves on the carcass of a bullock. Their size is that of a middling fox-hound; they are of a reddish colour, with some long black hair towards the end of the tail, which appears more like a brush; they have the ears erect, and a formidable row of teeth. They are very hardy and strong. In Wynaud I used frequently to sit up on moonlight nights, in wait for animals, sometimes without getting a shot. One night, a little before dawn, as I was almost despairing of success, an elephant issued from some grain fields, and fortunately passing under the tree in which I was perched on a platform among the branches, a lucky shot I made, hit him above the eye, and proved mortal. He fell on his knees for some minutes, and then rolled on the ground. These animals commit great devastation in the rice fields, not only from what they eat, but also from what

they tread into the mud. When thus employed, they are loath to quit the grain, unless on the report of fire-arms, as they do not heed the shouts of the people left to watch in the fields. Government allows a reward of about seven pounds sterling for the destruction of each elephant. The following day, one about two years and a half old was caught in a pit. I remarked a quantity of branches of trees at the bottom, which had been thrown into it by the dam, whether as food or for the purpose of extricating it, I cannot conjecture. All persons acquainted with the sagacity of the elephant, may attribute it to either cause.

An annual hunt mostly takes place, where these animals are very numerous and become troublesome, by order of government, when numbers are killed or taken in pits. The tusks of the males seldom exceed seventy pounds' weight the pair, and will fetch in the market about one rupee, or two shillings per pound.

Having learned that a tiger had been entrapped by some villagers sixteen miles to the eastward of Manintoddy, the novelty of the sight, with the hope of getting a shot, induced me to go to the place. I therefore started, in the company of two other officers; when we reached the place we found a thick piece of underwood, about thirty yards in diameter, surrounded by strong nets thirteen feet high, and supported on stout poles, well secured.

Nearly one hundred people were stationed at intervals round the poles, each armed with a long spear. A portion of them kept constant watch during the night and day, to prevent an escape, which the tiger attempted several times, especially at night, by springing against the netting, to the meshes of which he clung, till forced to quit his hold by the spearmen. Two days and nights elapsed before we could induce the people to make an attack. Our anxiety was great, but the head men told us we must wait patiently until the Brahmins should perform certain ceremonies that were absolutely necessary to propitiate the aid of their gods, in order that no accident might occur to any person. At the same time they added, that not a shot could be allowed, or even an arrow discharged from the bow at the tiger, as spears must be the only weapons used. The delay I attribute to the wish of getting a larger concourse of people, as the headman of the village levied a contribution proportioned to each person's means, ostensibly for the purpose of providing them with food, and sacrificing to the deities.

When the final arrangements were completed, ten men entered the jungle with bill-hooks, and cut a way towards the centre of the place where the tiger was supposed to lie. They were guarded by twenty able spearmen, and on approaching towards the middle of the jungle, a splendid royal tiger

rushed out with a roar, and sprung over the men who were cutting the brushwood, but he was received by the spearmen with great coolness, and transfixed on the spot. In his death-struggle he broke off the heads of several spears, with as much ease as if they had been twigs. During this affair, much to the astonishment of all, a tigress sprung against the netting on the opposite side, but was quickly repelled by the spearmen outside. She retreated into the jungle, near the party cutting it down, and after a little time, making another effort to spring over the netting, she and her cub were dispatched, but not without a desperate struggle. No accident occurred, as the greatest order and regularity was observed.

It appears only one tiger had been originally traced to this thicket, after it had killed a buffalo and its calf. No suspicion existed of the tigress and her cub. No doubt the want of food for fifty-six hours in some measure blunted the energies of these animals, else they must have severely injured the hunters, and perhaps caused loss of life. They suffered from thirst as well as hunger, for they could only procure water from a small rivulet that ran through the place in which they were confined.

After a lapse of nearly two years, I received a reply to my memorial, from government, for an increase of allowances. My request was granted, and indeed its prayer was so evidently founded

on equity and justice, that it could not be refused. The authorities, to compensate for former delay, not only recognised my claims, but directed the additional pay should commence from the date of my first application. The arrears were barely commensurate to the expense I had unavoidably incurred. The commander-in-chief, Sir G. W., had advocated my last appeal most handsomely, on submitting it to the favourable consideration of the governor, Mr. L. The Bombay government also shortly afterwards came forward unsolicited, and most liberally, with a further sum, as a reimbursement to meet the necessary expenses incurred by the number of officers of that presidency who had received attentions on passing through Manintoddy.

The pleasure of my usual visit to Hunsoore in 1828, was damped by a most melancholy occurrence. One of the gentlemen composing our small society lost his life by the accidental explosion of his gun. He had been out quail-shooting in my company, and I observed that his spirits were unusually low, and his mind agitated by something like a presentiment of death. I parted from him, and went towards the house where we were both to sup. Suddenly I heard a shot, and turning round I saw a peon running towards me in great alarm. On going with him to the place where I had left my companion, I found the unfortunate gentleman extended on the ground quite dead, the greater part of the roof of

his skull having been blown off. It appears that he had snapped at a bird, but the piece hung fire, he took it from his shoulder to examine it, and as was his custom blew into the muzzle of the gun. The agitation of the air ignited the dormant spark, and he received the whole charge in his mouth. The position in which he lay, negatived the suspicion of suicide; and the dangerous habit he had of blowing into the barrel of his gun when loaded and unloaded, was one against which I had frequently remonstrated. It was impossible, under such circumstances, to hold a coroner's inquest, for there were not six Europeans within reach; but Col. C., who commanded the station, carefully investigated the affair, and officially reported it to the proper authorities. The colonel also, with his customary benevolence, shewed every kindness to the unfortunate widow, and so far as lay in his power alleviated the difficulties which necessarily arose from her sudden bereavement. I remained at the place until the funeral was over; the body was borne to the grave with military honours, and the beautiful service of our church most affectingly read by Col. C. There was no blank-cartridge at the station, and consequently the usual salute was not fired; an omission against which the sepoys remonstrated, and seemed reluctant to leave the burial-ground, until the circumstances were explained.

Of late the cheetahs had become very numerous

about the vicinity of Hunsoore, constantly killing cattle while out grazing. As the thickets were too dense and thick to penetrate, to shoot them, traps were set, baited with Pariah dogs or goats, in which several were caught. I lost dogs at different times, when pursuing hares or other game into their haunts. A cheetah also managed to carry off a very fine spotted pet deer, over a high wall, kept in an enclosed yard close to my friend's house. The variety of game at this station enabled me frequently to bring home eight or ten sorts, such as partridge, quail, rock-pigeons (the Indian grouse), pea, jungle, and spur fowl, florikin, and hare; and of wet-shooting, in the season, duck, teal, widgeon, snipe, and plover. As this variety does not exist in the same degree in Europe, it affords a wider and more diversified scope to the field sports of India, where a blank day seldom occurs to a fair shot, especially north of the Kistnah and Godavery.

Game is generally most abundant in places remote from the haunts of Europeans; but though Hunsoore is a crowded and active station, it is well supplied with cover, enjoys a fine climate, and offers many facilities for the chase. The country beyond the Kistnah is more favourable for hog-hunting, and frequent excursions, to enjoy this sport, are made from Hunsoore.

In no part of the Madras presidency are the gardens of flowers, fruits, and vegetables, so beau-

tiful, and so productive, as about Hunsoore. The soil was originally a permeable sand, but it has been so enriched by the abundant manure from the cattle depôt that it rivals the best in India. There is also a plentiful supply of water from the adjoining river. Nowhere have I seen such large and well-flavoured pines. These fruits, so highly valued in this country, may be had for little or nothing, though of a size and quality superior to any ever seen in England.

In the greater part of Wynaud pines grow spontaneously, but they are not equal in flavour to those of Hunsoore. I had them in such abundance at Manintoddy, that I made them the chief food of my pigs during the months of June and July. There was a hedge of dry bushes between the garden and orchard, on which some soil and weeds had lodged, thrown there by the labourers when clearing the garden; on this I accidentally flung some top-shoots of the pine, which struck root, and actually bore fruit in the following year. This is the more remarkable, as pines cannot be raised without difficulty in the adjoining districts of Mysore. The difference is occasioned by the greater humidity of the climate of Wynaud; in other fruits, Mysore has the advantage, particularly in strawberries, peaches, oranges, and limes.

Wynaud has fewer snakes and reptiles than Mysore, and most of the serpents are devoid of

venom. I once went into my kitchen, or rather cooking-house, and saw the head of a snake peeping out from under the tiles. I asked the cook why he did not destroy it?—he replied, that the creature was not venomous, and that it was, on the contrary, a serviceable friend, for it destroyed the rats and other vermin, which, unless thus checked, would render the place uninhabitable: subsequent observation convinced me that the cook's account was perfectly correct.

Many are so impressed with a dread of tigers and snakes, that they lose all relish of field-sports. This terror I soon found ideal; neither one nor the other will be the aggressors, as they generally endeavour to shun a meeting. When dogs are used, they give sufficient warning to enable the sportsman to avoid dangerous encounters. I have always made it a point to shoot any snakes, and have often killed two cobras together, while entwined in an erect position. The shooting off elephants is not very common in Wynaud, but I have sometimes used these animals in thick low jungle: the sport is very agreeable, and after some practice, it is easy to bring down such game as hares, partridges, etc., but the elephants make so much noise, that deer, hogs, etc. are warned, and make their escape.

On the frontiers of Coorg, I happened to pass a small stream that took its course through a black

soil. I observed that the banks were perforated in several places. This I was informed had been done by elephants, bison, deer, etc., for the purpose of getting at the earth, for which they have a predilection at a peculiar season, on account of its saline qualities. Acting on the hint, I took post in its vicinity on a platform fixed in a tree, where I was much incommoded by the heavy fogs and dews. These were frequently so thick and heavy as to prevent my distinguishing any object, though the animals could plainly be heard close at hand. However, one fine, clear moonlight night, about ten o'clock, when I had just shot a bison, and hardly regained my station after covering his body with the boughs of trees, a number of elephants commenced their operations, boring the banks. While I was reloading, the native who was with me killed a male elephant, with a fine pair of tusks that weighed 42 lbs.

I shall never forget the effect produced by the various notes of the different animals, as they struck on the ear during these watches: they were echoed through the depths of the woods, till they gradually died away in the distance. The gloom of night, heightened by the lofty forest and primitive wildness of the surrounding scenery, tended to excite a chill and involuntary shudder, which gave a powerful effect to the varied sounds. The instinct of the rapacious beasts lead them to this bank to seek for

prey; they lie in wait for the deer, whose seizure I have repeatedly witnessed. I have frequently shot the spotted deer and jungle-sheep, a species of deer so called from its bleat, on the banks of this salt rivulet.

I once made an excursion, with Mr. N. and two other officers, to explore the high range of hills that divide Wynaud from the Coorg country. The ascent was steep and rocky; we were obliged to cut our way through the jungle, which reached nearly half-way up the hills. However, we were amply rewarded on attaining their summits, about 5000 feet in height, by the agreeable diversity and change of scenery, and also by the mildness of the climate contrasted with the valleys at their base. Considerable tracts of open table-land, with occasional belts of wood, formed the principal features of the prospect, and some parts were not unlike the Neilgherries. The open spots were covered with abundance of grass, where several troops of elk were grazing; on our approach they scampered off before a shot could be had at them. We returned late to our tents, with only a few pea-fowl, though perfectly satisfied with our trip, and the novelty it afforded. These hills are worthy of being surveyed, for if an easier access could be discovered, they might form a sanatarium to the stations of Cannanore and Mangalore.

In order to make up for our bad sport this day,

we determined on trying our chances during the night, which proved favourable for our purpose. Preparations were made accordingly, but as the moon did not set till midnight, two of our party who had gone to sleep could not be induced to rise at so late an hour, as they were not recovered from their late fatigue. I therefore started in company with Lieut. B. It was as dark and cloudy a night as could be wished or imagined; not even a star was visible. In passing a pagoda, the Hindoo attendants halted a short time, in order that certain obeisances should be made to their deities to propitiate them, which they told us was a necessary measure to ensure success. An old Brahmin, who was attached to the pagoda, said "it was an advisable preliminary, otherwise our work was in some measure deemed sinful, by the mode we adopted to deceive the poor beasts of the forest with lights, an attribute only of their gods, as they were in a manner illuminated in their own persons, and night was the time chosen for their peregrinations, when they were attended by all the animal creation. Beasts and birds were therefore considered under their peculiar protection, and our destruction was sure unless we secured their pardon beforehand by propitiatory oblations." Such are the fictions by which the Brahmins deceive this simple people, in order to hold them in subjection to their sway.

We pursued our way for about half a mile, and while passing some rice-fields unexpectedly disturbed a herd of elephants, whose trumpeting evinced that they did not much relish being disturbed from their agreeable repast in the grain fields, where they were leisurely feeding. As the natives are somewhat alarmed at meeting these animals, we took a different direction, and for some time lost the intended track, and got entangled in an extensive morass, the deep holes of which were partly filled with mud and partly with water, into which we often plunged in the dark. At last we came on a herd of deer, but they passed us at full speed. This we understood to be caused by some animal in pursuit, and immediately after the growl of a tiger was heard, which again so frightened the people that there was some difficulty in making them proceed any further.

We also encountered a sounder, or herd of hog, but, strange to say, these animals are not influenced by the lights in the same manner as deer, elk, hares, etc.: whether this arises from their instinct, or difference of vision, cannot be determined, but in my various night excursions I have never been able to get a shot at any of the wild hogs, as they make off on the approach of the lights.

The too premature anxiety of my friend, in shewing himself in advance of the lights, frightened

away a herd of deer, but the man who carried the torch kept after them at a smart pace, cautioning us in a low tone to keep immediately in his track. We soon came up with them; the brightness of their eyes first attracted notice, and on approaching within twenty or thirty yards, the usual distance to fire with certainty, our four barrels brought down two fine does, and wounding a large buck, which we traced by its blood into some reeds on the banks of a river. Returning home, we killed another doe, and arrived a little after two o'clock A.M. Two of the deer we left in the jungle, for want of hands, till morning. Our two friends, on viewing our spoil, repented not having accompanied us, especially as circumstances prevented our remaining another night.

Such is the timidity and watchfulness of the spotted deer, owing to the numerous enemies they have, that it is with the greatest difficulty and caution they can be approached to be shot at with certainty during the day; therefore their pursuit must be considered at best but precarious in the day-time, though success may be fairly calculated on in the night-work. I have shot bison, elk, jungle-sheep, and hares, in this manner, during my residence in Wynaud.

CHAPTER XVII.

THE WYNAUD RANGERS—BOLDNESS OF SMUGGLERS—SEIZURE OF CONTRABAND TOBACCO—POWER OF THE WYNAUD BOW—BOLDNESS OF KITES AND CROWS — FIRE-FLIES — FOGS OF WYNAUD—STRENGTH OF ALLIGATORS—REMARKABLE ESCAPE —TOUR OF INSPECTION BY THE HON. MR. L.—ARCHERY PRACTICE—VISIT TO BEJAPORE—MAGNIFICENT RUINS—RELIGIOUS MENDICANTS—WORSHIP OF BRASS ORDNANCE—BEKKER ALI BEG—REMINISCENCES OF HYDER AND TIPPOO—DEPARTURE FROM MANINTODDY—FAREWELL LINES BY A NATIVE HINDOO—CULTIVATION OF OPIUM—USES OF THE POPPY — DEPARTURE FOR EUROPE.

In April I was nominated to the command of the Wynaud rangers, formed by draughts of the Seringapatam local battalion, on its being disembodied. They were a fine body of men, stanch and well disposed, and soon became intelligent and active, exhibiting always that self-confidence and perseverance so essential to make a good and efficient soldier, and which enable him to act with promptitude when left to his own resources. These qualities are greatly developed and strengthened by the occasional exercise of field sports, as the following circumstances, which I may relate without egotism, will shew.

The collector of Calicut found the police force of Kolcars insufficient to check the smuggling which was carried on to a considerable extent between Mysore and Malabar, by numerous gangs of Mapillas. These free traders set the irregulars at defiance, and introduced vast quantities of contraband tobacco from the Mysore country into Malabar, where they sold it at a great advantage, and a proportionate loss to the revenue. The government, as is generally known, retains the sole monopoly of the sale of this article within their own territories. On its way to Malabar, the tobacco passed through the southern parts of Wynaud, where the country is most difficult to be kept under strict observation, on account of its hilly and woody nature.

Application being made to me by Mr. S., the collector, to afford him aid towards the suppression of the illicit trade, I accordingly made the necessary preparations, and selecting eighty men, proceeded in the direction indicated as the most likely to bring me in contact with the freebooters. After a very minute inspection of the localities, I found that the duty I had to perform was a little perplexing. Hills, forests, and thickets, intersected by labyrinths of by-paths and devious tracks, rendered it difficult to select posts of observation. I was forced to divide my party into ten detachments, and with such weak guards to occupy as many dif-

ferent posts. The centre and the two extremities were made the strongest, and were also fixed upon as rallying points according to circumstances. Signals were also preconcerted, that in case of a surprise the detachments would render each other mutual assistance. Some days after we had thus occupied the chain of posts, three parties of smugglers attempted to force their way on our extreme left; they were driven back, but joining together in one body, they renewed the attack. Habituated to watch game in the jungles, and to attend to the signals for uniting strength on a particular point, the rangers not only met but anticipated the attack; they charged the Mapillas, dispersed them after a slight resistance, killed eight, and took thirty-six prisoners. Sixty bales of tobacco were the prize of our success.

This mishap taught the smugglers caution; they made a fresh attempt to cross our lines, and it was only by exercising the stratagems used against a herd of deer, that they were baffled. The rangers hid themselves in the thickets, and gave no signs of their presence until the Mapillas and their goods were in the centre of the lines. At the moment the smugglers believed themselves most secure, they beheld themselves so commanded by the rangers, that they could neither advance nor retreat; they were forced to surrender at discretion, and all their contraband goods were taken. The

amount realized from the proceeds of the confiscated tobacco gave each sepoy a sum sufficient to stimulate him to be zealous in protecting the revenue for the future.

I have been induced to narrate this adventure from an anxious desire to vindicate the fair fame of the rangers. I regretted on my return to India to hear that their conduct was somewhat blamed, during the time that a part of the force was employed in the Coorg war. I feel confident that this body of men was as trustworthy, energetic, and faithful, as any other in the Company's service, and therefore any failure must have arisen from circumstances beyond their control.

I saw tried the power of the Wynaud bow on many occasions, and I will here give an instance of its efficiency. A poor cultivator who resided close to Manintoddy, lost one of the buffaloes he used in his plough. And this was to him a severe misfortune, for his team was the principal support of himself and his family. He knew that the tiger which had killed it would come at night to prey on the carcass, and he therefore lay in wait behind a small screen within a few yards of the carcass. The tiger came as he expected; he discharged his arrow at the beast, and so correct was his aim, and such the strength of his arm, that the arrow pierced to the tiger's heart. He told us that the beast when struck, bounded high in the air and fell dead on the remains

of his victim. For this feat he received the usual allowance of 30 rupees, or 3*l.* 10*s.*, which enabled him to buy two other buffaloes—a reward he nobly earned.

The extraordinary boldness of kites and crows in India is worthy of notice. The former will often come into the sitting-room, and take off the table bread, butter, or anything else of which they can lay hold. I have also frequently seen kites soaring aloft on the look-out for the dinner, or other meal, which in India is cooked in a house distinct from the dwelling; if a dish be left for an instant unguarded, they will dart down and take off a chicken, or any small joint that they can carry off in their talons. In some places their audacity was so great that persons were obliged to be in attendance with sticks to keep them off.

Myriads of fire-flies are common at particular seasons in India, presenting a novel sight, especially when seen in trees, which then have the appearance of being on fire. They frequently mislead the benighted traveller, especially should his way lay over low marshy grounds, where they appear more brilliant and numerous than in any other situation. Their delusive effect was more than once experienced by myself, when in night excursions I have been puzzled to get clear of dangerous places. At such times I have been often induced to follow these insects under the supposition that the light came from some friendly beacon.

Dense fogs are common throughout Mysore and Wynaud during November, December, and January; they will put the most experienced traveller in the localities of the country at fault to find his way. These fogs continue sometimes during the night, and often do not disperse till the sun is at a considerable elevation.

Alligators are only found in particular districts; they are most numerous in those rivers where the stream is not rapid, whether salt or fresh. Their principal food, like that of the otter, is fish; to which both are equally destructive, though the latter is inferior in voracity. I once witnessed a singular instance of the strength of the alligator. While rowing up the river from Tellicherry to Angorecandy, I saw a small cow seized by an alligator while drinking, and fairly pulled under water before we could render it assistance.

These animals may be seen basking on the banks of rivers with their jaws extended, in apparent enjoyment of the sun's beams when in its zenith, but they are always close to the edge of the water, into which they glide with an awkward but rapid movement on being disturbed. I have frequently shot them while thus basking, when there was sufficient cover to screen my approach. The ball will only penetrate under the fore leg or neck, as all the other parts are bullet-proof, being covered with scales and tubercles. In the mornings and evenings

they generally float on the surface of the water, at a distance from the banks, and they then resemble logs of wood. I once discovered several of the alligator's eggs in the sandy bed of the Manintoddy river. I found them out by seeing some of the young ones in the sand, about four inches long, running about near the spot. The eggs were partially hidden under the sand; they were much larger than goose eggs, and were covered with a tough soft skin; the following day these eggs produced young alligators, active, lively, and biting at whatever they could lay hold of.

At one of my shooting huts, a short distance from Manintoddy, after a hard day's sport, I was awakened about midnight by a villager who brought me information of a hog feeding in his grain fields close at hand. Lieut. R., who was with me, volunteered to undertake the chase alone, and as he was a steady good shot, I did not deem it necessary to accompany him; shortly after he left me, I heard the reports of both barrels of his gun in succession; he had only wounded the animal at first, but as it was a clear moonlight night, he was enabled to overtake and finally kill it. These animals, especially the male, make a peculiar noise while eating their food, by the upper tusks grinding against those in the lower jaw.

I cannot omit mentioning a remarkable escape which I had about this time, while riding down

the Pariah ghaut, a little before the day dawned. Owing to an extraordinary fit of drowsiness, I permitted my horse to approach that side of the road which overhung a steep precipice. Down this he rolled, till his further progress was stopped by a tree; I was caught in some bushes, and we had no small difficulty in getting extricated from our awkward situation; we could scarcely have succeeded but for the assistance of two officers who accompanied me. I only received a few scratches and trifling bruises.

I may here relate an instance of the credulity of the natives of Wynaud. A most extraordinary panic prevailed for about ten days in the neighbourhood of Manintoddy, which caused a temporary scarcity of provisions, as the villagers dared not stir from their homes to bring grain and other supplies unless I sent an escort of sepoys to accompany them. On inquiry, I ascertained that a report had been spread by some evil-minded person that the English government was about to build a Christian church on the Neilgherry hills, and that the authorities deemed it a necessary measure to offer up to their God a certain number of heathen heads, and that emissaries were secretly employed throughout the country to obtain them! I had some difficulty in allaying the ferment caused by this absurd report.

At one of the Hindoo temples near Manintoddy, a domestic fowl is the usual offering; it is presented

on occasions of sickness, or other calamity. I have frequently seen the jackals running off with them. The doctrines of the Hindoo faith induce its adherents to avert the wrath of their deities, most of whom are, as they imagine, of a malicious and revengeful character; they are supposed to reside in the wildest and most secluded places, where small temples are generally found erected to their worship. A pic-nic party defiled one of these, by eating their dinner in the entrance, and had to pay about five pounds to have it purified with certain ablutions and ceremonies by the Brahmins.

One of the most interesting events which took place during my residence in Wynaud, was the arrival of the governor, the Hon. Mr. L., on his tour through the districts subject to the presidency of Madras. Anxious equally to advance the interests of those under whom he served, and to promote the happiness of those over whom he ruled, he minutely inspected every department of the public services, particularly inquiring into such errors and abuses as were most likely to bear hard on the native. Rarely has India had a governor in whom firmness of purpose and mildness of demeanour were more happily united. His magnificent retinue and stately suite were far less imposing than the affectionate veneration shewn him by the country people, and the readiness with which the native authorities recognised the wisdom and rectitude of

his decisions. Complaints were made by some of the collectors that numbers of their cultivators had absconded, and taken refuge in the Mysore and Coorg country, and that the authorities refused to restore them. Mr. L. promptly and wisely replied that the collectors, in preferring such a complaint, pronounced condemnation on their own conduct, for that such migrations could only be the result of ill-treatment and systematic oppression. He declared that he had neither the power nor the inclination, under any circumstances, to enforce a system of compulsory labour, and he peremptorily rejected the claims of those who demanded the services of the cultivators as if they had been slaves, attached to the land like the villeins of old, and like cattle, the property of the lords of the soil.

I joined the Hon. Mr. L. at his second stage, and was received by him with all the kindness and urbanity for which he has been ever remarkable. He gratified the natives by offering small prizes for the practice of their national sports. We had a most interesting exhibition of archery, in which, as I have already said, the crouchers, or natives of Wynaud, are wonderfully expert. They seldom missed hitting a rupee, which is about the size of a shilling, at the distance of from sixty to a hundred yards. Their arrows always fell sufficiently near to cover a man's body; and when I witnessed their expertness, I could not avoid coinciding with

Franklin in the opinion that the total disuse of the bow for the purposes of war is not so decided an improvement as is sometimes supposed, and that, under certain circumstances, it would be no bad substitute for the musket.

Soon after Mr. L.'s tour, the state of my health compelled me to make preparations for a visit to Europe. My application for leave of absence was granted with very complimentary readiness, and I soon concluded my arrangements with Capt. F. M., who succeeded me in the command of the Wynaud rangers. While these matters were in progress, I had leisure to visit some of the magnificent ruins which attest the former greatness of India, and the extraordinary perfection to which the arts, especially that of architecture, attained under the native princes. None of these were more interesting to me than the ruins of Bejapore, which, but for the absence of marble, might vie with Agra and Delhi.

Though not so totally abandoned as several other once famous cities, the city contains a very scanty population, composed chiefly of Mohammedan priests and religious beggars, attached to the different mosques, the poorer classes of Mahrattahs, and a few very orthodox Hindoos: the latter rejoice greatly in a small tank containing liquid of a milky hue, which they assert to be the true water of the Ganges, brought by a pious Brahmin to the city, and renewed in all its sanctity, however large

the consumption may be, by some miraculous process. The city consists of two parts, both surrounded by a wall; that portion which comprises the citadel is much more strongly fortified than the rest. At a little distance the aspect of the city does not betray the ruin and desolation which lurk within; cannon still bristle upon the bastions, and the immense assemblage of towers, domes, pinnacles, and minarets, which shoot up into the sky, partially intermixed with tamarind and other trees, deceive the distant spectators, who cannot imagine that they are about to enter a vast wilderness, where nearly all the human habitations have crumbled into dust, leaving mosques and mausoleums to tell the tale of former glory. Though the palaces which once graced Bejapore could not have been inferior in splendour to any of the imperial residences still existing in India, they have suffered to a far greater extent than the tombs and temples in their neighbourhood; many of the latter still being perfect, and promising to survive many centuries.

The walls of the citadel and the principal buildings of the city are of hewn stone; the material employed is susceptible of a very high polish, some of the interiors shining with all the splendour of marble; the masonry also is well worthy of notice, many of the finest specimens of architecture being put together without the aid of cement. At the close of the campaigns under the Duke of Welling-

ton, Bejapore was given up to the rajah of Satara, and since that period the progress of decay has been partially arrested. The revenues of some of the neighbouring villages have been set apart for the maintenance of the attendants at the tombs and mosques, and though neglect is but too visible, the visitors are not disgusted with the impurities which so speedily collect where bats and birds are permitted to dwell unmolested. There would, I believe, be little difficulty in restoring the greater portion of the decaying splendours of Bejapore, although some of its finest edifices are past recall. The tomb of Mahmood Shah, from some defect in its construction, is in a very dangerous condition; the foundation has sunk, and the walls in more than one place are split from top to bottom. This gigantic, but somewhat heavy pile, may vie with the finest cathedrals in Europe, both in size and grandeur; the great dome, called by the natives the Burra Gumbooz, is larger than the cupola of St. Paul's, and only inferior in dimensions to that of St. Peter's at Rome. The proportions, however, have not been accurately preserved, and the *tout ensemble* has rather a heavy and unpleasant effect. It is said that a silver shrine formerly covered the remains of Mahmood Shah, which are deposited in an immense hall beneath the dome, but the precious metal became the spoil of the Mahrattahs, and the sarcophagi of the king and his family are now only

remarkable for a very ugly, though highly esteemed, coating of holy earth, brought from Mecca, mingled with sandal-wood dust, and formed into a coarse plaster. The durga of Abou-al-Muzzuffer differs very widely in its style from that of Mahmood Shah, and though an immense pile, is distinguished for the lightness and elegance of its architecture. The interior is exquisitely ornamented with enamelling of gold upon a blue and a black ground, the latter being polished so highly as to look like glass. It is said that the whole of the Koran is contained in the embellishments of this splendid edifice, emblazoned in large characters intermixed with arabesques, tastefully sculptured in elegant combinations of fruit and flowers. Ibrahim Adil Shah, to whose memory this superb mausoleum is dedicated, was one of the most popular of the sovereigns of Bejapore. He has left a name behind him equally reverenced both by Moslem and Hindoo, and his shrine is visited by the worshippers of Brihm as well as the disciples of the Prophet, each regarding him as a saint to whom their devotions may be paid with advantage to themselves. The corrupted state of Mohammedanism in India is strongly exhibited at Bejapore, where the true believers, now few and of no weight in the community, are little better than idolators.

Bejapore is celebrated for its tamarind trees; the groves which have arisen amidst the once populous

streets and thoroughfares of this extensive capital, have not completely usurped the soil, or become the agent of desolation: the growth of vegetation is slower in the arid plains of the Deccan, and the green canopy of the trees, and the cool shades beneath them are particularly agreeable amidst the immense masses of buildings. The inhabited part of Bejapore bears a very small proportion to the space which is almost wholly deserted; large tracts occur entirely covered with ruins, the remnants of dwelling-houses long laid prostrate on the earth; emerging from their dreary-looking fragments, we come to some splendid building still entire, and while passing through immense quadrangles, watered by fountains and adorned with flowers, we can scarcely believe they are situated amid a wide waste of ruins. The fort is garrisoned by a few Mahrattah soldiers, who keep the guns in tolerable order, and every season increases the number of visitants attracted by the report of the architectural wonders of the place. There are several fine tanks and reservoirs of water kept in good preservation; one of these, which bears the name of the *Taj Bowlee*, is a splendid piece of workmanship, surrounded by a choultry, or caravansary for the accommodation of travellers, and approached through a noble gateway. Very little of the ground which is unoccupied by buildings has been brought under cultivation, and the whole of

of the country around the city exhibits marks of neglect. The inhabitants, who are not numerous, are perhaps too poor to repair the ravages of war, or they have not yet acquired confidence in the security of property. The noble ambition, which would lead to the restoration of fading splendour, does not appear to belong to the native character. Though displaying a passion for the pomp of architecture, they have no pleasure in preserving the works of others from decay; comparatively slight exertions would suffice to avert the fate which seems impending over Bejapore, but, if left to the public spirit of the ruling powers, we fear that there is little chance of its ever regaining any of the advantages it has lost, and it is impossible not to regret that this beautiful city belonged to the ceded portion of the district.

Religious mendicants abound in Bejapore; these are chiefly of the Mohammedan persuasion; although, besides the small pond supposed to contain the holy water of the Ganges, there is a Hindoo temple, of such great antiquity as to be said to be the work of the Pandoos, the architects to whom the cathedral-like excavations of Ellore are attributed. This temple is extremely low, the roof resting upon clusters of pillars formed of single stones, and apparently belonging to an age earlier, or at least ruder, than that which produced the magnificent designs and rich sculptures of the cave-

temples. Many of the faquirs before mentioned subsist entirely upon casual charity, having nothing from the religious edifices, which they have made their abode, excepting the shelter of a roof; others receive a regular stipend from the government, and it is to their zeal that the tombs and mosques are indebted for the cleanliness which a true believer is always desirous to maintain in every shrine.

The chief support, however, of the Hindoo and Moslem priests is derived from the few rupees they obtain from the European visitors for shewing the curiosities of the place. Among these, far the most celebrated is the *Mulk-al-Meidan*, or "monarch of the plains," an enormous piece of brass ordnance, supposed to weigh forty tons. This is venerated as a kind of deity; adoration is offered to it by all classes, and a peculiar sanctity is attributed to the sound it makes when struck, which is louder than that of the loudest bell I ever heard. On some particular days this gun is adorned with flowers, and sacrifices offered to it. I have heard that this gun has only been once fired of late years; the rajah of Sattara having consented to give this mark of respect to Sir J. M., the gun was fired when he visited Bejapore, but the explosion produced such a concussion that several of the public buildings were shattered, and the experiment is not likely to be again repeated.

A little before I left Manintoddy, Bekker Ali

Beg, a superannuated general of distinction, who had served under Hyder Ali and Tippoo Sultan, sent his son to request that I would favour him with an audience. He was on his way to Mecca, having late in life formed the resolution of making a pilgrimage to the Hejaz, or Holy Land, which is considered the highest act of devotion by all pious Moslems. The young man came with a train of attendants, bearing preserved fruits, sweetmeats, and other delicacies. I gave my consent to the proposed interview with as little form as the courtesies of oriental diplomacy would permit, and in a short time the veteran general made his appearance.

He came in a palanquin, escorted by a numerous and well-appointed suite, including state elephants sumptuously caparisoned, kettle-drums, trumpets, horse and foot guards, and the other accompaniments of oriental pomp. I found him a grave and venerable old man, upwards of seventy years of age, possessing an expressive and pleasing cast of countenance, and displaying a vigour and activity quite unusual at his advanced period of life. His conversation evinced great intelligence and an inquisitive turn of mind. He talked with great rapidity on a variety of subjects, and among other subjects expressed deep regret for the downfall of the Mohammedan dynasty of Mysore. He attributed this misfortune to the stubbornness and wrong-headedness of Tippoo, whom he described

as far inferior to his father, both in courage and prudence.

He spoke of Hyder with that mixture of pride and affection which the old soldiers of France manifest whenever they mention Napoleon. Many of the little anecdotes he mentioned reminded me of the characteristic traits of the French emperor, especially Hyder's sternness to the superior officers, contrasted by his familiarities with his more humble followers, and his frequent reference to his lowly origin, as a proof that he owed his elevation solely to his own merits. The old man dwelt with much force and feeling on the length of time that he had served both father and son; he added, that now, when the dynasty to which he owed allegiance was passed away, he felt that he was done with all worldly affairs, and that he was on his way to dedicate the remainder of his days to the service of a higher power.

To me personally he was more complimentary than I wish to record. He said that he had been induced to visit me, because he had heard that I was tolerant of religious differences, and never required from Mohammedans any service inconsistent with their prejudices or their principles, and especially as I never spoke with disrespect of the prophet. The people, he said, had informed him that I was a great *shikary* or hunter, and that I had done them much service by destroying tigers

and other beasts of prey; they were however afraid that my spirit of adventure was too daring, and that my life might be taken away in some sudden and unexpected attack. He requested me not to expose myself to such frequent perils in the wild jungles, for that the tigers of Wynaud were proverbially treacherous, and had destroyed many of Tippoo's soldiers while he was on service with them in that country. At parting he bestowed upon me a benediction almost parental, and I regretted very much that I had no prospect of ever seeing this interesting veteran again in this life.

The assertion that the natives of Wynaud took a sincere interest in my welfare, was, I am proud to say, not a mere compliment. Before I left Manintoddy, every class—high and low, Moslem and Hindoo—expressed deep regret for my departure, and took an affectionate farewell, wishing me every sort of good fortune. A Hindoo bard sent me a copy of verses on my departure, which I only received when on the point of starting, and consequently there could be no suspicion of his offering flattery with any prospect of gain. I insert a translation of them, which was recently made by a literary friend.

LINES
TO CAPT. H. BEVAN, ON LEAVING MANINTODDY,
BY A NATIVE HINDOO.

TRANSLATED BY W. C. T.

Manintoddy's proud hill is all verdant and bright,
Its flower-spangled thickets are sparkling in light,
The call of the wild birds in jungle and grove
Wake notes of affection, of joy, and of love;
Creation is smiling—the sky seems as mild
As if Heaven looked down to this earth as its child.

And yet, Manintoddy, there's gloom on thy walls,
Thy streets are all silent, and mute are thy halls,
On each visage is sorrow—a tear in each eye,
And panic o'er all, as if spoilers were nigh;
E'en the laugh and the prattle of childhood are still,
For the chieftain departs from his favourite hill.

He departs—but our blessings the footsteps attend
Of a ruler so just, and so faithful a friend,—
A host kind and social,—a soldier whose blade
In the front ranks of battle was ever display'd;—
A hunter unrivall'd, whose courage would dare
Th' encounter of tigers when roused from their lair.

O! when shall the Moslem, or when the Hindoo,
Again find a Christian so faithful and true?
His justice, his mercy, his help in our need
Ne'er knew the distinctions of caste or of creed.
He redress'd every grievance; oppression and fraud
Shrunk back from his presence, abash'd and o'erawed.

He departs while yet round him is closing the crowd,
Of hearts that are heavy, and heads lowly bow'd;
He departs; our prosperity with him is lost,
Peace, pleasure, and comfort are leaving our coast;
Of kindness, of honour, the brief reign has flown;
Lament, Manintoddy! thy chieftain is gone!

I have inserted these lines, not merely to gratify feelings of pride, though such would not under the circumstances be wholly unjustifiable; but I think they may serve a better purpose, and shew that the natives of Hindústan are not a people on whom kindness is thrown away, but that they will gratefully acknowledge the protection they receive from rulers, who, without making any improper compromise or concession, will respect their religious feelings, and offer no unnecessary insult to their prejudices or their superstitions.

On my way to embarkation I had an opportunity of observing the mode in which opium is cultivated, which interested me very much, as this article has of late become one of the most important products of India. The following is the usual mode adopted in its preparation. A little before the flower is formed, a longitudinal incision is made in the stalk, close under the bulbous capsule which contains the rudiments of the flower. From this incision the opium exudes in the form of a gum, and is gathered by the women and children. It is, however, very largely adulterated, to increase its weight, before it is brought to market.

The poppy thrives in most parts of India, but grows best in Patria and Malwah, where the finest opium is produced. The seed is used as one of the condiments in the preparation of curry-powder, and it is also employed as a vegetable for various culi-

nary purposes. It is quite harmless, and possesses none of the dangerous soporific effects usually attributed to it.

On the 11th of January 1832, I embarked at Cannanore for Europe, on board the "Sir Edward Paget." Our voyage homeward was exceedingly pleasant, but produced no event worthy of being recorded. On the 2d of May we reached Dartmouth: my heart bounded with delight as I touched the British shore, and I believe that some spectators were tempted to suspect my sanity, by the childish eagerness with which I gathered daisies and primroses in the first green field to which I could obtain access. This feeling of novelty and strangeness was not quite effaced during the whole period of my leave, and England appeared for a long time more of a foreign land than India did when I landed at Madras.

CHAPTER XVIII.

RETURN TO EUROPE—VISIT TO MY BIRTH-PLACE—STATE OF IRELAND — COERCION BILL — RELIGIOUS DIFFERENCES — RENEWAL OF THE COMPANY'S CHARTER—THE FOURTH PRESIDENCY—ADDRESSES TO SIR C. METCALFE—PROPOSED CHANGE IN THE GOVERNMENT OF INDIA—EVILS OF CENTRALIZATION —THE COURT OF DIRECTORS—FREE PRESS IN INDIA—DEFENCE OF SIR C. METCALFE—ADVANTAGES OF PUBLIC DISCUSSION—IMPROVEMENT OF LEGISLATIVE ENACTMENTS — CONTROL OF PUCLIC FUNCTIONARIES.

WERE I writing my life instead of my Indian reminiscences, I should dwell at some length on the period of my history included in the time allowed for my absence from Indian duties. But I must hurry over the incidents which were crowded into that space, because, though deeply interesting to me, I feel that they would have few attractions for the public. At the earliest opportunity I proceeded to visit my family and my birth-place in Ireland. Years seemed to have rolled back as I traversed the halls and the fields,

> Where once my careless childhood strayed,
> A stranger yet to pain.

I had to introduce myself to my mother, brothers, and sisters: the stripling had returned so changed by years, toil, and the scorching rays of an Indian sun, that no familiar feature recalled his identity. Never was son or brother more warmly and fondly received; and perhaps the mixture of painful emotions which necessarily attends a meeting after the lapse of years, adds a zest to the pleasure derived from such a re-union.

Ireland was at this time excited by the discussions respecting the Coercion Bill, which was then under the consideration of parliament. Long absence from Europe had broken off all connexion with the political parties of Great Britain, and the habits of observation which I had formed in India prevented me from seeing things with other eyes than my own. In no part of the world is it more necessary to distinguish between what a person hears and what he sees, than in Ireland. Faction and party-spirit have engendered habits of exaggeration, I might almost say downright falsehood, which render the accounts a person receives, especially from partisans, very suspicious. My inquiries at the time led me to conclude, that the Coercion Bill was an unnecessary and impolitic measure; it struck at the effects of evil, while it not only left the causes untouched, but even tended to aggravate them. I trust that I might say without offence, that the worst evils of Ireland are beyond the reach of

direct legislation. Respect for life and property cannot be inculcated by acts of parliament; value must be given to all life, and security to all property, or else both will continue exposed to hazard. The Talookdars, in the territory ceded to the British government by Scindia, constantly complained that life and property was insecure, owing to the demoralization of their ryots, or tenants. But when the Marquis of Hastings investigated the complaint, it was found that these Talookdars, or middlemen, set the example of disregard for life, by turning out the ryots to starve, after they had drained them of money, health, and strength; and that the rights of property were disregarded, because the first of all property, industry, and the labour of human hands, were not secured by adequate remuneration. That enlightened governor changed the system of land-letting, and since then, those districts have been progressively advancing in tranquillity and prosperity. How far this lesson may be applicable to Ireland, I cannot presume to decide, but sure I am, that coercion bills and insurrection acts are like quack medicines, and aggravate the disease they profess to cure.

I say nothing on the subject of religion in Ireland, for after all religion can have very little to say to the matter beyond perplexing and confounding all those who mix it up with their investigations. I have lived too long among diversified creeds not to know

that the less a government meddles with a religion the better. Truth can only make its way as intellect is developed; the cure for the evils of ignorance is the diffusion of general knowledge; persons can have but little confidence in the rectitude of their opinions who will not allow them to rest upon their merits, but insist that they should be supported by force, and the influence of power.

I was deeply interested by the debates on the renewal of the East India Company's charter; and I think that most of the changes then made in the government of India were highly beneficial. None interested me more than the establishment of a fourth presidency at Agra, and the appointment of Sir C. Metcalfe to the new government. I have already mentioned the benefits which that enlightened and able statesman conferred upon the nizam's country while he held the office of resident at Hyderabad. His abilities were not less conspicuous at Agra and Delhi; to every class of the community he was equally dear, and never was an appointment more universally satisfactory than his to the government of the Agra presidency. The following address presented to him by the native community of Calcutta, is highly creditable to all parties, and I insert it because it strongly confirms the views of the Hindoo character which I have endeavoured to enforce in these pages:—

"To the Honourable Sir C. T. Metcalfe, Bart., Governor of Agra, etc.

"Honourable Sir,—We, the undersigned members of the native community of Calcutta and its neighbourhood, presume upon your well-known affability towards all who approach you, to add our humble tribute of respect to those numerous tokens of attachment which have been poured out on the occasion of your expected departure. Our opportunities of estimating the private qualities that have earned you the love of your countrymen, have necessarily been few. But it would be a reproach to our hearts and understandings, if we did not come forward to proclaim our sense of the inflexible regard for equal justice, and utter contempt for abuse, corruption, and chicanery, which have uniformly marked your official career. On this we dwell as the leading feature of your public life; for our great Teacher tells us, that in a ruler, love of justice is the first of virtues. But it is not this alone that calls for our parting testimony. Your ear has always been accessible to our petitions and representations—your hand has ever been open to the distresses of our countrymen—our institutions, both of charity and of education, have ever found in your bounty a ready resource. Without flattering our vanity, or indulging our caprice, you have ever studied, both in your public and your private conduct, to avoid offence to our habits and preju-

dices. Though all these considerations make us look upon your departure as the loss, to this part of India, of the firmest friend to the native interests, yet is it a consolation to know that you will not be entirely lost to Hindústan; and that your exertions for the public good are only transferred to another quarter, where they are at least as well known and as highly valued.

"That success may attend your acts, and happiness cheer your heart, whithersoever fortune may bear you, is the sincere wish and earnest prayer of, etc. etc."

From the statesmanlike reply to this gratifying address, I am induced to make a brief extract, because I am delighted to find that my sentiments on the important subject of intercourse between the Europeans and natives are in perfect accordance with those of a gentleman who may be regarded as the first authority on Indian affairs now in existence. The security of our empire in the East would be greatly strengthened if the Hindoos could be brought to regard us as their fellow subjects, not as their masters or conquerors, and our functionaries would abandon, or at least conceal, those notions of White supremacy, which are frequently absurd, and always offensive. Sir Charles, in his reply, said,

"I greatly lament that a difference in religion and customs should operate, as it does, in a great degree, to prevent the benefits of social intercourse

between the native and European communities in India; and consequently to preclude that personal intimacy, and that knowledge of private character, which are the chief cements of mutual attachment. You can neither share in our convivial enjoyments, nor take an interest in our amusements; and it is much to be regretted that nothing has yet been devised, which, being suited to the habits and tastes of both parties, might lead naturally to that frequency of intercourse which is so much to be desired, as tending to unite all in the bonds of affection. I trust that time will effect this desirable result, and remove the obstacles which retard it. Notwithstanding this deficiency of personal intimacy, you have, with marked liberality, presented me with this testimony of your esteem on public grounds, such as cannot fail to make it highly gratifying. I hope that you may never see reason to alter the favourable opinions which you express. The first wish of my heart is that I may be instrumental, in the office to which I have been appointed, towards the welfare of the native community of India. Such is my own anxious desire—such is my positive duty—such is the object of the incessant injunctions of the supreme government of India, and of the authorities in England who have charged me with my present important trust;—and that the happiness of India may be the fruit of British rule, is the ardent prayer of every British heart."

The Anglo-Indians of Calcutta presented a still more remarkable address to the new governor, on the same occasion, from which I shall only extract one paragraph, but I shall give the memorable and admirable reply at as much length as I can. The Anglo-Indians stated,

"On this occasion, we deem it incumbent upon us to express to you our humble but sincere acknowledgments for the services which you have rendered to the East Indian community, although circumstances have unfortunately concurred to make us a separate class; and we only state this to allude to the fact, that, as a person in office and authority, you have had to deal with us as a separate class, and that your proceedings towards us have been marked by the highest degree of liberality and kindness. The public record of your favourable sentiments, which have been the more prized by us because they were so rare, lays us under the deepest obligations to you. The advocacy on your part of a liberal policy, in reference to our interests, is viewed by us as an act for which we can make no adequate return. To every undertaking that has had in view the well-being of the East Indian class, you have not failed to afford your warmest encouragement and support; our schools and societies have been cherished by your munificence; and we have looked to you as a never-failing resource in every emergency. These, Sir, are the claims which you have

upon our regard and affection. These are the circumstances which lead us to consider you our friend and benefactor."

In his reply, Sir Charles bore the following high testimony to the character of the East Indians:—

"That you should be considered, or consider yourselves, as a separate class, is greatly to be lamented. Not less is it so, that there should be any distinctions or separations of any kind in this empire. It must be the anxious wish of every man connected with India, that all classes, native East Indian and European, should be united in one bond of brotherly love. If any feelings, too natural to be wondered at, caused by the dominion of foreigners, or difference of religious customs, manners, and education, render this union at present difficult or unattainable, with respect to our native brethren, we can only hope that such difficulties may in time be surmounted by good government and the enjoyment of equal rights. But there is no reason why East Indians and Europeans, if equal justice be dealt to both, should not be joined in the most cordial union, or why any distinction between them should ever exist. But if your community, gentlemen, were to be regarded as separate, it is one of which you have much reason to be proud. Judging from what has come under my own observation, I am not aware of any community in which there is more respectability of

character, or less apparently of crime or unworthy conduct. In official ability and efficiency you yield to none; and in all pursuits and professions, in arts and in arms, you have representatives of whom every community might justly boast. You have an extensive share in the public business connected with the administration of the government of this country; and the acknowledgment of the value of your co-operation has long been established, is daily increasing, and cannot fail eventually to produce for you important and beneficial results."

The greatest error committed at the renewal of the charter, was the adoption of a system of centralization, and the transfer to the Council at Calcutta of the power previously possessed by the local authorities at Madras and Bombay. I have more than once alluded to the disadvantages which have arisen from this change, and I need only add here, that the neglect of public works of utility, whose value and importance can only be estimated by persons resident on the spot, will produce the most ruinous results, unless an adequate remedy be provided by the legislature. The improvement of the roads in India is a measure so obviously desirable, that I need not add more to what I have already said on the subject, further than to remark that materials are abundant and labour cheap, but that both are neglected, chiefly owing to the

trouble and delay of having reports and explanations forwarded to the Supreme Council.

It is to be regretted, also, that during the discussion of the charter little attention was paid to the internal improvement of India, and the development of its natural resources. The question was debated as if the only parties concerned were the Company and the people of England. I trust that when next the matter is agitated the interests of the Hindoos will be brought more prominently forward, especially as now that the press is free, the debates in parliament, on Indian topics, are carefully scanned and made the subject of comment throughout Hindústan.

During the discussions, my opinion was frequently asked, as to the expediency of transferring the patronage and government of Hindústan from the Company to the Crown. My firm belief is that such a change would be equally pernicious to India and to England. A ministry possessing the enormous patronage of India would be irresistible; parliamentary discussion would become a mere farce, and the government would be despotic in everything but name. The revived plan of Mr. Fox, to entrust the administration to a parliamentary commission, is scarcely less objectionable. How are the commissioners to be chosen? and what is to be their tenure of office? If elected by parliament, they would, under ordinary circum-

stances, be the nominees of the minister. If half were chosen by the Lords, and half by the Commons, they would, at the present day, only meet to squabble at the Council Board, and while they were battling over the politics of Europe, the affairs of Asia would go to utter ruin. If the commissioners were changed with the ministry, a dangerous vacillation would be introduced into a government whose stability depends mainly on its permanency. And if their offices were for life, it might so happen that they would be in opposition to the ministry, and that the interest of India would be brought to bear against the government of England.

Far be it from me to assert that the Court of Directors is more infallible than a papal consistory, but even granting all the errors and anomalies which have been attributed to it by its adversaries, I can see no substitute possessing anything like its intelligence, adequacy, and efficiency, which can be placed in its stead. Most of the Directors have a personal knowledge of India; all have a pecuniary interest in its welfare. Above all, they have acquired the aptitude and habits of business arising from long practice, and no other body could be found possessing such a fund of experience and knowledge derived from habit and observation.

The proposal to have India represented in the British parliament appears, at the first view,

plausible enough; but I should wish to know who are to be represented—the European settlers, or the natives? If the former only, nothing will be gained, or rather, matters will be made worse; for the interests of the settlers and the natives are frequently at variance, and the interference of the Court of Directors is more generally employed in behalf of the natives than Europeans. If the natives are to be represented, I should like to know who is to act the part of oriental interpreter to the Speaker, and what portion of time the House of Commons has to spare for the course of lectures which will then be necessary on Hindoo Mythology, Mohammedan Theology, the Institutes of Menu, the Traditions of the Prophet, to say nothing of geography and statistics?

There appears to me no choice for India between the government of the Court of Directors and native government. India is a long, a very long way from being prepared for the latter. The worst administered district subject to the Company, is in every element of good government, far and away superior to the very best that remains under the guidance of native princes.

The last topic connected with these debates to which I shall allude, is perhaps the most important of all; I mean the removal of the censorship on the press. This measure, which was finally completed when Sir Charles Metcalfe became the tem-

porary chief governor of India, after the departure of Lord William Bentinck, has been canvassed in a very uncandid spirit by several admirers of the olden time, and even by men in other respects remarkable for the liberality of their opinions. Indian functionaries, and, indeed, official persons all over the world, have a nervous dread of the press; they look upon it with the same terror that the savage shewed when first made acquainted with Robinson Crusoe's gun; they humbly supplicate "that it will not go off and kill poor Man-Friday." The great objection urged against Sir C. Metcalfe's measure was, that a free press did not harmonize with the other institutions of British India, that the Hindoos were in a state of intellectual infancy, that our government must be despotic, and must long continue so, and that an Indian unrestricted press must ever be hostile to the continuance of a foreign domination supported by the sword.

The facts of the case are decidedly in opposition to these reasonings: the native press of Bombay was long perfectly free, and none of the evils predicted by the opponents of liberty arose in that presidency; the censorship was removed in Madras several years before it ceased in Calcutta, and the change, so far from proving prejudicial, was found to have the very contrary effect. Sir C. Metcalfe therefore tried no new experiment, but only introduced into Calcutta a measure tested by experience in the other presidencies.

So far is a free press from being inconsistent with the circumstances of British India, that perhaps there is no part of the world in which such an institution is more advantageous to the rulers and the people, both in maturing legislative enactments and in controlling the conduct of public functionaries. Legislation for India must often be entrusted to persons ignorant of the vast varieties of creed, custom, and institution, which will be affected by every proposed change. Even the wisest statesmen that ever presided over the destinies of our Eastern empire, have frequently periled the tranquillity of the country by edicts and regulations, on points trifling in themselves, but important from their connexion with the prejudices of the Moslems and Hindoos. Discontent had then no organ for remonstrance; its only resource was violent opposition; the government had no means of discovering its error until its course was checked by revolt and insurrection.

With a free press the grievances likely to arise from any proposed change of law are directly brought under the notice of the government; those who feel themselves aggrieved, are sure that their complaints will be heard, means of communication are opened between the rulers and their subjects, and an opportunity afforded of coming to an amicable understanding on all disputed points.

But such discussions have a more extensive and

more beneficial effect. When the native writers begin to examine their ancient institutions and hereditary usages, and to compare them with any measure proposed by the government, they are irresistibly led to subject their prejudices and their superstitions to the test of reason and argument. They find themselves unable to maintain absurdities by asserting that they formed part and parcel of the wisdom of their ancestors. The Hindoos are irrevocably fixed in the determination of teaching themselves. Now, there is no wisdom equal in efficacy to that which human minds, individually or collectively, work out for themselves; and to deprive humanity of the means of thus effecting its own regeneration, would be a tyranny which no petty expediency could excuse, and which could only be justified by the most rigid and urgent necessity. On this head the reasoning of Sir C. Metcalfe is irresistible.

"It rests with the opponents of a free press to shew, that the communication of knowledge is a curse and not a benefit, and that the essence of good government is to cover the land with darkness; for otherwise it must be admitted to be one of the most imperative duties of a government to confer the incalculable blessings of knowledge on the people; and by what means can this be done more effectually than by the unrestrained liberty of publication, and by the stimulus which it gives to the powers of the mind?

"If their argument be, that the spread of knowledge may eventually be fatal to our rule in India, I close with them on that point, and maintain, that, whatever may be the consequence, it is our duty to communicate the benefits of knowledge. If India could only be preserved as a part of the British empire by keeping its inhabitants in a state of ignorance, our domination would be a curse to the country, and ought to cease.

"But I see more ground for just apprehension in ignorance itself. I look to the increase of knowledge with a hope that it may strengthen our empire; that it may remove prejudices, soften asperities, and substitute a rational conviction of the benefits of our government; that it may unite the people and their rulers in sympathy; and that the differences which separate them may be gradually lessened, and ultimately annihilated. Whatever, however, be the will of Almighty Providence respecting the future government of India, it is clearly our duty, as long as the charge be confided to our hands, to execute the trust, to the best of our ability, for the good of the people. The promotion of knowledge, of which the liberty of the press is one of the most efficient instruments, is manifestly an essential part of that duty. It cannot be, that we are permitted by divine authority to be here, merely to collect the revenues of the country, pay the establishments necessary to keep possession, and get into debt to supply the deficiency. We are

doubtless here for higher purposes; one of which is to pour the enlightened knowledge and civilization, the arts and sciences of Europe, over the land, and thereby improve the condition of the people. Nothing surely is more likely to conduce to these ends than the liberty of the press."

On the second head—the control exercised by the press over the conduct of public functionaries, I must necessarily be brief. The Europeans entrusted with the administration of justice, the collection of the revenue, and such other executive duties, are thinly scattered over an immense extent of country, widely separated from each other, and removed to such a distance from the supreme government, that anything like an effective check or superintendence, is morally impossible. I believe, that taken as a body, the public functionaries of India are at least equal in ability, integrity, and zeal for their employers, to those of any government under the sun. But the Company has no supernatural power to direct every selection of its servants; there must of necessity be some persons in its employment with reasonable grounds for the fear that "the gun would go off and kill Man-Friday." Under such circumstances a free press acts as a wholesome restraint, and not only protects the people, but lends effective aid to the government.

CHAPTER XIX.

INFLUENCE OF PREJUDICE AND CLAMOUR—UNFORTUNATE AFFAIR OF HONOUR—UNCHARITABLE JUDGMENTS—CASE OF LIEUT. S.—UNPRECEDENTED SEVERITY—SEQUESTRATION OF THE RAJAH OF MYSORE—UNFAIR CHARGE OF CRUELTY—DISAPPOINTMENT OF THE RESIDENT—THE SWISS CLOCKMAKER—SECLUSION OF THE RAJAH—ADMINISTRATION OF JUSTICE IN INDIA—THE PIG AFFAIR AT BANGALORE—STATE OF THE MOHAMMEDANS IN INDIA—NATIVE PLAY AT MADRAS.

DURING my sojourn in England I had become a husband and a father; these circumstances usually render a person less inquisitive and more reflective, novelty ceases to charm; the mind loves rather to dwell on that which it already possesses. When my leave of absence was expired I took my passage for India on board the "Duke of Buccleuch," and after a very favourable voyage, reached Madras in October 1834. Great changes had taken place in the state of society since I first knew the Presidency; some for the better, some for the worse; but to me the latter appeared to predominate. A rigid ascetism was become prevalent, which made no allowances for the errors or frailties incident to

human nature; any deviation from a standard of morals devised by certain coteries exposed the delinquent to a persecution which was the more difficult to be resisted, as it was exhibited only in shrugs, hints, and insinuations. There were people whose overflowing goodness could only manifest itself in a torrent which would sweep away some unfortunate wight that came accidentally in the way of its capricious course. In short, a knot of very sensitive and scrupulous individuals had established a species of moral tyranny which could only be propitiated by an occasional sacrifice.

In two remarkable instances, the prejudices raised against young men by these very zealous and well-meaning, but by no means considerate persons, led to the infliction of very severe penalties, far beyond what the justice of the case required. In the latter part of 1835, an affair of honour took place between an officer of my corps and one of another regiment, which unfortunately proved fatal to the latter. A party was formed against the survivor; in utter ignorance of the circumstances of the case, a clamour was raised, and the most unjustifiable insinuations disseminated, by persons who seemed to suppose that a noisy zeal for religion precluded the necessity of exercising Christian charity. Charges of wanton provocation, of unjustifiable obstinacy, and even of unfairness, were circulated, and these were propagated the more industriously, as the

time of trial drew nigh. The evidence given before the court negatived these calumnies; the officers who sat on trial fully vindicated the character of the surviving principal, and both seconds; they were, however, sentenced to a year's imprisonment in consequence of the precipitation with which the meeting took place, and the absence of certain formal preliminaries usual in affairs of honour.

I have been ever opposed to duelling; I deem it a relic of old barbarism, fully as absurd as an appeal to the fiery ordeal, or the ancient decisions of law-suits by single combat. But I am not so much in love with an abstract principle as to make no allowance for circumstances. My friend, Lieut. S., was attacked by the deceased in harsh and contumelious language, which would have provoked a person of a far less sensitive temper, and when once terms of defiance were interchanged, the rigid code of military honour rendered retreat impossible. I rejoice to add, that his sorrow for the scarcely voluntary crime, and his exemplary conduct subsequent to the fatal event, have won him golden opinions from those who had spoken of him most harshly; he has lived down calumny, and I trust that a bright career of usefulness and honour is before him.

The second instance of a victim to prejudice and clamour is more recent and more lamentable. Lieut. O. D. S. was convicted of manslaughter, under circumstances, which if they did not quite render the

case justifiable homicide, at least furnished palliations that should greatly have mitigated the penalty. Yet not only was he sentenced to an imprisonment of two years and a half, but the home authorities have taken the unprecedented step of adding to the penalty by dismissing him from the service! The facts of the case are simply these:—Lieut. S. was sent with a detachment of his corps on a special service into a revolted district. The vicinity of the enemy rendered it necessary that he should be continually on the alert and strictly maintain discipline and subordination. One of the sepoys, already noted for bad conduct, behaved so insolently, and created such a disturbance, that the example was likely to prove of the most pernicious tendency. Having vainly remonstrated with the refractory individual, Lieut. S. sent for his sword, —the only circumstance on which his condemnation was grounded—with this he menaced the refractory sepoy, and while he only intended to terrify him into submission, undesignedly gave him a wound that proved mortal. The best proof which can be given of this officer's general bearing and conduct towards those under his command, is, that the comrades of the deceased, who were eye-witnesses of the transaction, have of their own accord sent forward petitions for his restoration, to the public authorities, and that those who were the first to blame him, have, on more mature consideration, and further know-

ledge of all the circumstances, retracted their previous opinions.

I trust that I may be allowed, without offence, to express a hope that the Court of Directors, taking into account the zealous and faithful services of this officer during a period of ten years, his severe sufferings from a year's confinement in the common prison at Madras, the injury his health has sustained from mental and bodily pain, will exercise their prerogative of mercy,—perhaps in this case I should say, perform an act of substantial justice,—by rescinding their former order, and restoring Lieut. S. to the service.

I have spoken freely on these two cases, because I feel strongly. Nothing will more impair the efficiency of the service, than the continuance of a system which seeks every opportunity of hunting down some victim, and in its periodical fits of caprice selects a scape-goat, to bear all the sins of the Presidency, past, present, and to come. I cannot see how such a system is in accordance with the charity which "thinketh no evil, and rejoiceth not in iniquity," but such charity should prevent persons from boasting that their righteousness is very superior to that of their neighbours, which would be very inconvenient to many good sort of people.

During my absence, the Rajah of Mysore, whom the English had placed on the Musnud, of which his ancestors had been deprived by Hyder Ali, on

the pacification of the country in 1800, had been deprived of political power, and reduced to the station of "a mediatized prince." During his minority, the government had been ably administered by Poorneah, a brahmin of extraordinary skill and sagacity; but when the rajah took the reins of government into his own hands, he dismissed this able minister. The artful brahmins who succeeded Poorneah in the confidence of the young prince, led him into a course of extravagances which greatly embarrassed his finances, and at the same time procured from him grants of public land to such an amount that his territorial revenues were inadequate to the expenses of the state. The resident, the Hon. A. H. C., whose friendship and prudence were fully appreciated by the rajah, checked the ruinous career of the prince by his advice and remonstrances; he recommended a series of cautious measures, by which the rajah, without increasing his embarrassments, was enabled to pay his annual subsidy to the British government without allowing arrears to accumulate, and at the same time he represented the conduct of the rajah in the most favourable light of which it was susceptible to the English authorities. Though many years have since elapsed, the rajah retains a most grateful recollection of the advantages he derived from having such a resident at his court. "Alas!" said he to me, in a conversation I had

with him just before I left India, "I lost my father when I lost Mr. C.; if ever you revisit Europe, give him my fondest remembrance and warmest acknowledgments."

Another resident came; a revolt took place in the northern parts of Mysore, and a portion of our troops was ordered to aid the rajah's forces against the insurgents. I was informed by Ram-Sammy Modeliar, whose high character I have already described, that the rajah was averse to severe measures, and had actually advanced several marches from his capital to propose terms of pacification, when he received from the resident a letter condemning his leniency in the most unequivocal terms. The merciful prince called for water, and washing his hands in the presence of his court, protested that he was innocent of the blood about to be shed, and immediately retraced his steps to his capital. Notwithstanding this protest, the guilt of an indiscriminate massacre perpetrated by the troops was thrown upon the rajah, in the representation of the affair forwarded to Lord W. B., then governor-general.

Lord W. B. appointed commissioners to undertake the management of the affairs of Mysore, a result for which the resident was quite unprepared, as he speculated on having the whole authority of the country placed in his own hands. He endeavoured, when too late, to palliate matters, and soften the effect of his former representations; but

Lord W. B.'s resolution was taken, and the resident was removed to another station.

I may mention one instance of the unnecessary intermeddling of this gentleman while resident at Mysore. A poor itinerant Swiss clock-maker came from Mahé to Mysore with a stock of gilt and ornamented musical clocks, on the purchase and preparation of which he had staked his little fortune. The goods were sold, but not paid for, when the resident heard of the transaction, and because his permission had not been previously obtained, he ordered the Swiss immediately to decamp with his wares, scarcely allowing him time to pack them up. The poor man was forced to return a distance of one hundred and twenty miles, in an unhealthy season, over bad roads, with a rapidity which destroyed his frail articles, and of course reduced him to misery.

The rajah felt his disgrace so keenly, that he had vowed not to quit the fort of Mysore, in which his palace is situated, until at least a portion of his authority should be restored. He has only once deviated from this resolution, by visiting Lord W. B. when passing through Mysore, in the hope that the governor-general would listen to his appeal. The gentle, but firm denial of Lord W. B. has almost driven him to despair, and since that time (1834), he has lived in total seclusion. When I visited him, I could not help lamenting the vicissi-

tude of fortune, and reflecting on the vehemence with which the conduct of Hyder to his family has been condemned by those who have adopted nearly the same course towards himself.

The government of Mysore is now administered by Col. M'C., whose rule is truly beneficial to the country. He is an able, intelligent officer, and has had the benefit of experience resulting from a residence of thirty-six years in India. One proof of his wisdom is, that he has continued the system of Punchayet, or Hindoo court of arbitration in civil cases, and the simple Mohammedan code for criminal jurisprudence. One of the greatest errors ever committed was the introduction of our common law, with all its formalities and technicalities, into our first acquisitions in India. The Hindoos are very litigious, and even when they have a bad cause, they are easily encouraged to persevere by the counsel of interested advisers. But of late years this spirit has a good deal abated, as dear-bought experience has made the natives more wary and cautious; besides their estimation of the specious opinion and advice of the lawyers is materially lessened.

Trial by jury, in criminal matters, is undoubtedly unexceptionable, but it is only practised at Madras, Bengal, and Bombay, the seats of government, where the late introduction of natives to sit on juries is a great improvement. The Company's

judicial department in the interior, is in every way defective; they have adopted the English law, which is too complicated and dilatory a process for the country, and which in some instances has been perverted. It leaves an opening to corruption and bribery, so common in India, and is therefore not suited to the people. The venality of the inferior native officers about the provincial and zillah courts is proverbial, and their cunning and tact enables them often to raise large contributions from such unfortunate persons as are obliged to have recourse to them. The long attendance required at these courts entails considerable inconvenience on the suitor; he is forced to leave his family and affairs, and also incur the heavy expense attendant on delay; after all of which he is frequently obliged to return without effecting his purpose. The arrear of civil suits frequently extends to many years, leaving the unadjustment of many pressing cases highly detrimental to trade or business, and retarding the course of justice, as all causes must be tried by their seniority on the file. The expenses incidental on the present judicial department of the Company is considerable; a less sum better disposed would ensure the due administration of justice, and a more ready redress of grievances.

There is little doubt of a reform being much required in the present constitution of the Company's judicial system, although there is a most

voluminous collection of regulations to guide those entrusted with their execution.

Intelligent natives, under the immediate control of Europeans, might be usefully employed to sift matters in dispute, as all know that they are quick to discern, and must naturally be more competent of judging correctly, in some cases, than the generality of Europeans; for they are conversant with those motives that invariably influence the acts and conduct of their own countrymen.

These sentiments are not put forward on hasty or interested views, but are founded on facts collected by long observation, during an unreserved intercourse with natives, capable of forming correct notions on the efficacy of our jurisprudence. I record my opinions with the sincere hope that they may tend to promote an inquiry, and lead to the amelioration of a people among whom I resided for thirty years; and this is my sole motive for canvassing the subject.

The pig affair (as it is called) at Bangalore occurred soon after the changes in Mysore; it was designed to make the Mohammedans rise against the British authority; several men having confessed its purport prior to their execution. The conspirators had placed a pig's head, its blood, and also the marks of the cross, on a building devoted to the Mohammedan religion, by which the edifice was defiled. These incendiaries presumed that this act

would be attributed by all Mussulmans to the English, and ascribed to the purpose of degrading and throwing disrepute on the Mohammedan creed. They hoped to excite in the breasts of its believers such hatred to the British as would lead all Moslems to unite in throwing off their allegiance, and raising the standard of rebellion to avenge and vindicate the cause of their deeply insulted religion. This feeling would be responded to by many as a matter of conscience, who would no doubt resist the insult, and defend their creed at all risks. Had not the people been undeceived, and the tumult timely checked, this ebullition might have ended in the worst species of warfare, the invariable attendant, where the passions are stirred up by religious frenzy!

At a subsequent period, a similar attempt was made at Hyderabad, but not on so extensive a scale. Its consequences were averted by timely interference.

I have reason to believe from the inquiries whic I made after my return to India, that this affair was devised by some favourites of the rajah of Mysore, whose enaams, or grants of land, were cancelled when the British government assumed the direction of that prince's dominions. Pensions were given to all who had equitable claims, but no compensation was given to those who had procured grants by flattery or fraud. These adventurers were eager

for revenge, and perhaps hoped to get something in the general scramble consequent on an outbreak; they endeavoured to arouse the Mohammedans rather than the Hindoos, because the former are much more easily excited by feelings of bigotry and religious enthusiasm.

I have already remarked, that a combination of the Mohammedans is the only cause for any alarm for the safety of our Indian empire; but as their population is not sufficiently numerous to enable them to cope with us, they cannot endanger our possessions, as the excitement is not likely to extend beyond the range of those places chiefly inhabited by professors of their creed.

In my early days at Madras, curiosity prompted me to attend a religious ceremony, and also one of the native plays, or farces, disguised in a woman's costume. By this means I obtained admittance with a crowd of musicians, some of whom aided me to avoid suspicion. The former I was unable to witness, as the musicians were not admitted into the temple, being obliged to confine themselves to the precincts of the outer yard. The play, or rather farce, was well sustained in all its parts, with the exception of the black faces of those natives who personated an Englishman just landed, and also the broken English of the performers. But the costumes and gestures were correct. The other characters were a Madras dubash, maty, and dress-

ing boy. The auditors were very numerous, and many of them apparently respectable. The scene was a bed-room, with the usual appurtenances, trunks, etc. The gentleman appeared dressing before a looking-glass, and after the usual attentions, called for clothes, several articles of which were brought from the trunks and rejected, being of too warm a description. When the Englishman had completed his toilet, the dubash observed that the warm clothing and blankets were of no further use, on which the gentleman directed them to be thrown away. He then orders a palanquin, to which the dubash replies, "No money got!" his master proffers some guineas—the dubash inquires if he has any more, "as he can easily get pagodas and rupees, the currency of the country, in exchange." The gold being given, the dubash makes his exit, and during his absence, a desultory conversation takes place between the gentleman and other servants, not of the most delicate tendency. On the return of the dubash and palanquin, the gentleman carefully counts the change, among which are some base coin, it being moreover short of the proper rate of exchange. After depositing the whole, and locking the box, he with the servants proceeds outside to the palanquin. On entering it, the dubash takes an opportunity of slily abstracting the keys from the gentleman's coat pocket. Some orders are then given relative to the time of his returning from

dining out, etc., when the dubash and other servants re-enter the room, where a scene of pillage is enacted, the trunks being opened and rifled of their most valuable contents!

A native play of rather too amorous a complexion to admit of its narration, was also acted. Of course as my presence was not known, all restraint and reserve was banished. I therefore witnessed a full and undisguised display of native mimicry of the European character.

CHAPTER XX.

JOINING MY REGIMENT AT BANGALORE — THE COORG RAJAH — CRUELTY OF THE RAJAH — THE COORG CAMPAIGN — LOSS AT THE BUCK STOCKADE — END OF THE COORG WAR — COURTS-MARTIAL AT BANGALORE — CASE OF SOOBROYAH MOODELLY — EVILS OF FREQUENT COURTS-MARTIAL — DESCRIPTION OF SERINGAPATAM — TIPPOO'S MAUSOLEUM — UNHEALTHINESS OF THE DOWLAT RAUGH — FLORIKIN SHOOTING — CANARESE WAR — BATTLE OF MANGALORE — MARCH TO MERCARA — BESLY GHAUT — COOLGUND — BATTLE OF THE SWORDS — THE DYING BRAHMIN — EXECUTION OF KIMEDY — FRONTIERS OF MYSORE — REVOLT OF THE NORTHERN CIRCARS — DISASTERS IN THE GOOMSUR WAR — END OF THE WAR — HASSAN — VISIT TO SALEM — OVERWHELMING DOMESTIC CALAMITY — CONCLUSION.

After a delay of about a month at Madras, I proceeded to join my regiment at Bangalore, from which I had been separated seventeen years before. Not one of the officers, from whom I had then parted in the full enjoyment of health, remained to welcome my return. In consequence of the colonel's removal to another corps the command of the regiment devolved for a time upon me, and I feel bound gratefully to record the efficient aid and ready kindness I received from my brother officers, amongst whom I had come almost a perfect stranger.

A little before my arrival, the Coorg war had ended, which had been provoked by the cruelty, tyranny, and incomprehensible insolence of the rajah. He was of the Lingayut or Siva-Chuktar caste, who are very numerous in Mysore, and are distinguished by wearing the lingum, the object of their worship, inclosed in a silver box, tied round their neck or arm.

Countless anecdotes have been related of his cruelty, and in no part of the world but Hindústan would such a wretch have been permitted to disgrace a throne. The very commencement of his reign was inauspicious; for, it being suspected that his father, Linga Rajah, had died by poison, the rajah ordered the suspected person, Pundit Ramaya, to submit to the ordeal of boiling oil; to which he consented, and his hand, as might have been expected, was dreadfully scalded. In vain he pleaded that this was the Kali-age, and that ordeals were no longer efficient criterions of guilt; the rajah, from an upstairs verandah in which he was sitting, gave a signal, and those who were standing by struck immediately their spears into his body, and lifted him up in the air. Eleven other Brahmins who were suspected, were wrapped up in mats and beat to death. An old man named Tuntri Narna Bhutt, and his son Vishnoo, not being acquainted with these circumstances, came from the low country to Marcara, to see Pundit Ramaya, who was a

friend of theirs. Upon their asking a brahmin, "whether Pundit Ramaya was well," the brahmin fled in horror, and the question having been overheard by two watchmen, who reported it to the rajah, both the father and son were summoned into the rajah's presence, and beat to death. Another person, named Kushnor Shastri, who was ignorant of Pundit Ramaya's death, was called by the rajah, and upon his replying to a question, whether Pundit Ramaya "was a good or a bad man," that he was a good one, had his ears and nose cut off. In 1828 or 1829, a Parsee, named Horjee, was alleged to owe the rajah 40,000 rupees. He went to bring the money, and left his brother in Coorg. The rajah, in order to extort the money, caused him for six months to sleep in the open air on the top of a mountain. He subsequently caused a person to strike him with his knee on the back every morning and evening; and finally, as he positively refused to pay the money, his feet were tied, and he was dragged through the town till he died.

The rajah had formerly five wives, of whom one was a Brahmin, one a Lingayut, and three of the Coorg caste. It being an abomination to the Brahmins and Coorgites to give their daughters in marriage to a person of Lingayut caste, it followed that the marriages of the rajah were contracted against their will. In 1826, the rajah wished to add five more wives to his establishment, and for

this purpose employed his dewan, Boloo, and Karicar Buswappa, to look out for proper persons. These, foolishly, let out the secret, and on the very day that the news spread amongst the Coorgites, every marriageable daughter was given in marriage. The rajah was highly indignant at being disappointed in his object, and immediately caused the dewan, Boloo, to be flogged and beat in such a manner that he died in a few days; Buswappa cut his own throat; those who had given their daughters in marriage were flogged, and had their ears cut off, and those who gave information of the rajah's intention had their lips cut off.

Several persons of high rank, including the rajah's own sister, sought shelter from his tyranny in the British dominions; he demanded that they should be given up to his vengeance, and when this was refused, he threw one of the native agents of the Residency into prison. The remonstrances made against such an atrocious violation of the law of nations were unheeded, and the Madras government was forced to issue a declaration of war.

Many persons believed that the rajah was insane, thus to provoke a contest with a power so infinitely superior to his own; but he probably trusted to the natural strength of his country, which is exceedingly difficult of access, and was besides stockaded with considerable skill. The British troops entered Coorg in several divisions; the principal opposition

was at the barrier of the Bellary Pett, and at the Buck stockade, a work of masonry, with a ditch and stockade in front, where Hyder Ali was discomfited in the last century with considerable loss. The consequences of the repulses at these places might have been very injurious, had they not been compensated by our success on other points. The principal agents in the defeat of the British at the Buck stockade were a havildar, who had been discharged from the 31st regiment for theft, and a Patan button-maker who had fled from Bangalore to escape the consequences of his share in the pig affair, which I have already described.

The rajah, fortunately, was a coward; on the fall of four or five of his chiefs he became quite disheartened, and surrendered unconditionally to the British forces at Muddaheny. His principal minister, who was supposed to have instigated the war, fled into the jungle, and was found after some days suspended from a tree, but it could not be determined whether or not he died by his own hand. The rajah was sent as a state prisoner to Benares, the residence of so many dethroned Hindoo princes, and the territories of Coorg were united to the British dominions. Some writers in the Madras papers endeavoured to excite commiseration for his fate, because his predecessors had been faithful allies of the British in the wars against Hyder Ali and Tippoo Sultan, but all the officers who served

in the campaign declared that the Coorgites generally were weary of his tyranny, and eager to be received under the milder sway of the British.

One circumstance is very extraordinary,—that in every village our troops passed, although there were no men, yet all their women and children were left. It would be difficult to find a more remarkable proof of their confidence in our discipline than that act displayed. It is one which should be made known, for it reflects high honour on the British character.

The prize-money gained by the troops in this brief campaign was very great, exceeding fifteen lacs of rupees; but the reward was not disproportionate to the service, for the Coorg country was strong both by nature and art; had it been obstinately defended, success would have cost us very dear. It is but justice to mention, that the conduct of the officers who commanded in the unfortunate affairs of the Bellary Pett, and Buck stockade was investigated by courts of inquiry, and that both commanders were completely exonerated from all blame.

The duty at Bangalore, when I returned to my regiment, was rendered equally severe and vexatious by the frequency of courts-martial, principally arising from the discovery of a series of frauds in the office of the commissary of stores, then under the control of Capt. D. I need not enter into the particulars of this unhappy affair; Capt. D. escaped,

but was brought back, tried, and sentenced to transportation: he was subsequently pardoned by our late sovereign. The brunt of the charges fell upon Soobroyah Moodelly, the head-writer and cash-keeper of the commissariat. He was arrested, and for some time kept a close prisoner; the investigation of one of the charges brought against him occupied the court-martial more than two months, when the court was obliged to be dissolved, in consequence of the illness of its members. A second court was assembled, and after protracted inquiry Soobroyah was acquitted, but not until he had suffered a very tedious and very strict imprisonment, and spent a very large sum of money in law expenses. He did not long survive his liberation; though apparently in the full enjoyment of health, he dropped dead while eating some rice. Unpleasant rumours were circulated respecting the cause of his death; it was said that he knew too much of the private history of individuals who had amassed large fortunes while in the service of the Company. A far more probable report was, that when first arrested he had divided his treasures among his nearest relations, in order to evade confiscation, if convicted, and that when he claimed the restoration of the money some of his family contrived that he should be poisoned. Not having had an opportunity of investigating the circumstances, I will not venture to offer an opinion.

The frequency of courts-martial at this period were a serious injury to the service, from the number of officers withdrawn from their regimental duties month after month, frequently to investigate the quarrels and squabbles of individuals, which might have been arranged but for a spirit of perverse obstinacy, and an unbending perseverance in opinions once formed. Another evil arose from this; officers present when a dispute arose, forbore to interfere, even when the most unjustifiable proceeding took place, because they looked to a court-martial as a remedy of easy attainment. Those who remember the scenes which took place in the billiard-room at Bangalore in the December of 1834, and which led to the cashiering of two officers of the 8th Light Cavalry, will be at no loss to comprehend how injuriously the frequency of courts-martial affects the conduct of officers in their intercourse with each other.

On the arrival of Col. W. from England, I lost the command of my regiment, and soon after I went on a visit to my friend Col. C. at Hunsoore. Old reminiscences were revived by this visit, and the sports which I enjoyed in my favourite haunts and preserves were heightened by the revival of former associations. When the time for my return came, I resolved to halt at Seringapatam, in order to shew my dear companion a place so memorable in the history of British India.

The island of Seringapatam is surrounded on every side by the Cauvery, a wide rapid river, to which the Carnatic owes its agricultural wealth. It is a place of great beauty and fertility; but the reminiscences connected with it are of a nature too overpowering to permit the mind to dwell upon minor circumstances. The fort is in the centre of the island; it contains the palaces of Tippoo and Hyder, and several mosques, remarkable for their tall, slender, and graceful minarets.

The garden-houses and pavilions of Tippoo Saib are frequently occupied by European officers, whom military duty or curiosity leads to Seringapatam, and who of course receive the most courteous attentions from the reigning family.

Tippoo's mausoleum is a handsome structure of polished black marble, approaching to granite; round it are the houses of several faquirs, who attend the tomb, and daily recite prayers for the dead and chapters of the Koran, as is usual at the shrines of Mohammedan saints. The British government make a liberal allowance for the support of these honours to the memory of their deceased enemy. Scrolls, containing verses of the Koran in gilt characters, are carved round the walls, and have a very pleasing effect. The attendants chant the prayers and surats in a low monotonous voice, which is in strict keeping with the melancholy of the place. One of them remarked to me, "What

a pity Tippoo did not possess that sagacity which characterised his father (Hyder), as it would in all probability have retained to the son, or his children, the throne of Mysore."

Seringapatam is no longer a military station, the troops being removed to a plain, seven miles off, called the French Rocks, where the air is more salubrious. Since the days of Hyder Ali and Tippoo, the population of this place and island has dwindled one-fiftieth. Many of the inhabitants migrated to Mysore, subsequent to its becoming the seat of government in 1800. The walls of the fort still bear the marks of the breach made in 1799. No other station on the Madras presidency possesses such attractive scenery: yet persons can now indulge in a sojourn in the Dowlut Baugh, or grand garden, without experiencing some injurious attack of disease; the whole island retains its fatal power over European constitutions, and from time immemorial it has only been the natives of the soil who could successfully resist the deleterious effects of the climate. We are told, that out of many thousand natives compulsorily brought by Hyder and his son from the Malabar coast, and forced to settle in the new territory, only five hundred survived at the end of ten years to relate the story of their tragic expulsion from their own homes; and five years sufficed to reduce the number of European officers and artificers, in the sultan's service, imported from the Isle of France, from five hundred to twenty-five.

Florikin shooting in the vicinity of Bangalore, in 1835 and 1836, was excellent. Upwards of 500 couple are supposed to have been killed during the two seasons, which commence the latter end of November, and terminate about the end of March. The great heats that then succeed, render this sport not so agreeable, particularly as the grass and cover which these birds frequent now become scanty, and such high winds prevail, as to render game shy, and difficult of approach.

I shot 109 couple during the three years I was last stationed at Bangalore, and should have been more successful had I possessed the power of going out more frequently. But military and other duties were so incessant, as to interfere considerably with most recreations.

I have frequently started on horseback at two o'clock in the morning for the florikin ground, eight or ten miles distant from the cantonment, and after shooting till nine o'clock A.M., had some difficulty to get home, swallow my breakfast, dress, and be in time to attend the sitting of the court-martial at ten o'clock A.M. I therefore had not much leisure for this or any other sport. The flesh and flavour of the florikin is peculiarly delicate, partaking of the upland and lowland game. Its habits are not gregarious, as the birds fight desperately when they meet. They are often found in pairs at the latter end of the season, but five and six may be flushed

not far apart when their food is plentiful. They feed principally on grashoppers, white-ants, grain, grass-seeds, etc. The black florikin are only seen during the rainy season, and are supposed to be of the same species; some think that they change their plumage at the moulting season, others believe that the black florikin are young birds with their first feathers.

On my return to Bangalore, I found a general impression among the authorities, that crime was on the increase through the presidency. At Cuddalore, five executions for murder occurred within the short space of two months, and one of these was committed by a female under circumstances of more horrible atrocity than any that ever came to my knowledge. The husband of the woman in question had given his wife some mutton to curry for his supper, and the woman's paramour chancing to come in during the time of the preparation, asked for and obtained the curry, which, being very hungry, he completely devoured: the woman, fearing her husband's anger, and having no means of replacing the mutton, actually killed her own child, curried it, and served it up to her husband, who, finding the bones smaller and more tender than those of mutton, taxed her with presenting him with kid; but suddenly, as if suspecting the horrible catastrophe, he inquired for his child, when, dreadful to relate, the mother confessed the murder, and the

infernal fact of having made the flesh of her infant into curry for its father.

About this time also a class of depredators called Buddiks, began to pursue a milder system of thuggee on the high roads in the interior, and along the frontiers of the Bengal presidency. The association is not, I believe, yet extinct, and their superior organization renders them very formidable. Their numbers are said to be very great; they admit men of every class, and have emissaries in every district, in disguise. Some of the gang are to be found in every kind of government employ; they have among them men who are capital writers of Persian, Devanagree, and Hindee,—and, in fact, their system is perfect. They receive the most correct information of the steps to be taken against them, and have a thorough knowledge of the regulations of government, bearing upon them in any way; and, long before they carry any plan into execution, have properly arranged every necessary precaution to avoid detection. They are by no means bloodthirsty; on the contrary, avoid it as much as possible, but fail not to carry their point at all hazards, where opposed. They do every thing with money, that money can effect, of which they are most liberal, as well to pay for protection and information, as to carry their points in the courts, should they at any time be caught; they expend large sums among the amlah of all the districts

within their reach. Their dealings are marked by the strictest honesty; and when their funds run short, they readily procure loans from shroffs, to any amount, under the rose. The system of repayment is, that, let them keep the money ever so short a time, even for a single day, the return is two for one; and, although the lender may, at times, be ou of his money for several years, he is sure of getting it back doubled, eventually;—in this they have never been found to fail. Interior robberies form, also, a part of the Buddik system, and most of the depredations committed on camps are by their hands. Some of their gang are to be found at all stations, in the private employ of officers, as kitmutgars, syces, etc. Among their gang are men of all capacities, and each has his particular part to play. The party employed for the actual capture of any booty is quite distinct from the rest:—as soon as they have secured it, others are in readiness to receive it; and the operating party, always a small one, with a *corps de reserve*, disperse.

A more daring outrage than any I have recorded led to an open revolt in Canara, a district whose inhabitants have been long more celebrated for their courage than any of the surrounding Hindoos. Even in the days of Camoens, their frontier, the western ghauts, were described as the only check on their spirit of enterprise: the friendly Moor is represented as saying to Gama,—

Behold these mountain tops of various size
Blend their dim ridges with the fleecy skies;
Nature's rude wall, against the fierce Canar,
They guard the fertile plains of Malabar.

The insurrection first broke out at Bellary Pett, where the treasure under the charge of the native collector was seized, and that functionary imprisoned. Information was sent to Mangalore by the civil magistrate, and Major D. marched to suppress the revolt, with a detachment of about one hundred and fifty men. On reaching Patoor it was unfortunately deemed inexpedient to attack the insurgents with so small a force; a retreat commenced, and was effected with the loss of about forty men. This success spread the flame of revolt so widely that it was supposed by some that Mangalore itself would be abandoned, and in anticipation of such a result, the women and children were sent to Cannanore. This circumstance encouraged the Mapillas of Mangalore to insult the sepoys, to plunder the houses of several officers, and to encourage the insurgents by sending them provisions and liberating their companions from confinement. Major D. selected the most defensible position he could find, which he secured as well as circumstances would admit, and placing the public treasure within it, calmly awaited the advance of the enemy. He was soon attacked by large bodies of Canarese and disaffected Coorgs, but every effort of the assailants was repulsed with equal coolness

and gallantry. The arrival of a strong reinforcement under Col. G. induced the insurgents, already disheartened by repeated defeats, to retire with precipitation.

Exaggerated accounts of this revolt were sent to Bangalore, and troops were put in motion to aid in its suppression. The regiment of which I was in command, was ordered to advance on Canara by forced marches, but we had scarcely proceeded one hundred miles when we were countermanded, and directed to hasten to Mercara, the capital of the Coorg country, where alarming symptoms of disaffection had also appeared. When within a stage of Mercara we were again countermanded, and ordered to resume our former route.

Our road lay through a very wild and difficult but highly picturesque country; we had to cross the Besly ghaut, by a steep pass, over which it was very fatiguing to drag the guns. No opposition was made to our descent, but when we arrived near the summit and began to go down on the other side, through very intricate paths, we found our progress impeded by several stockades, erected across the defiles through which our road lay. None of these were defended, though all contained traces of having been recently occupied, and we reached the village of Besly without interruption. Most of the inhabitants had fled, and the few stragglers we found lurking in the jungles, either

could not or would not afford us any information. On the following morning Col. W. directed me to advance with a detachment of one hundred and twenty men, and reconnoitre a very rugged mountain pass, extending about seven miles in a rocky precipitous descent. We had proceeded about two-thirds of the way, when at a sharp turn of the road we came in sight of a very strong stockade, over which was a high hill very densely wooded, and chequered with rocky crags. From this post a smart fire was opened on us, and one of my party was wounded. We returned the fire with more effect, wounding their chief and killing several of his followers; this so disheartened the rest, that when, after having received a reinforcement, we advanced to the works, they fled precipitately, leaving their dinner half-cooked behind them.

We bivouacked at the base of the ghaut, and having been joined on the following morning by Col. W., we marched to the village of Coolgund, where we found the few inhabitants who remained peaceably disposed, and ready to assist us in arresting the ringleaders of the revolt. The aspect of the country was a confused jumble of rocks and hills, in the midst of wood and jungle, through which it would be scarcely possible to find a way without the assistance of native guides. The villagers directed parties of our sepoys to the haunts of the insurgents; several prisoners were arrested,

by their aid, amongst others, Bungar, one of the principals in the revolt at Bellary Pett. They also brought in one hundred and fifty stand of arms, most of them matchlocks of the rudest and most inferior description, and a quantity of coarse ammunition. So little were the Canarese fitted for the contest they had provoked, that their balls were only pieces of lead, and were not unfrequently found in the centre of the cartridge.

Our second march was to Cuddah, where, much to our annoyance, we found that the rebels, anticipating our arrival, had fired the public bungalow erected for the accommodation of travellers. The flames were still smouldering in the large timbers of the roof when we came up, but they had made too much havock to render the labour of extinguishing them available for any useful purpose. We were forced to breakfast in our tents, which afforded but a feeble protection against the intense heat of a burning sun. Just as we had finished breakfast and divested ourselves of a portion of our military attire, a villager from a neighbouring hamlet came in, and offered to guide us to the enemy's bivouac, which he said was in a jungle about six miles off, on the banks of a river. Though fatigued by the recent march, strength and spirits were restored to all by the prospect of a skirmish; we were soon ready to advance in light marching order; our only difficulty was to select guards for

our camp, all were so eager to bear a part in the expected fray, that no one, if he could help it, would stay behind. Elephants, camels, and other beasts, were put in requisition to transport our guns and ammunition, and doolies were provided for the wounded: in the hurry of preparation, black and white troops, horse and foot, were jumbled together in extraordinary confusion, until the signal was given to form the lines in strict silence.

No cymbal clash'd, no clarion rang,
Still were the fife and drum,
Save heavy tread and weapon clang,
Our onward march was dumb.

Short as the distance was, several of our men fainted from the scorching heat of the day, and our medical men were obliged to use the lancet very freely. All were rejoiced when we were permitted to halt, and refresh ourselves with some water, found in the holes and shady portions of an almost dry nullah. The column of attack was formed, our commander drew his sword and waved it on high, encouraging his men by word and gesture; the rest of the officers, especially those who had maiden blades, followed his example, and we emerged from our cover ready to sweep our foes from the earth. We descended a gentle declivity to the banks of a river, on the opposite side of which the enemies were supposed to be posted. When we came near the river, our advanced guard

perceiving some peasants scampering away, mistook them for the scouts of the enemy, and most injudiciously opened a straggling fire. The example was infectious,—in spite of all remonstrances the column in the rear began to fire over the heads of the advance, to the great alarm of some troops of monkeys, but to the injury only of a poor innocent brahmin who was weeding in his garden. Into the river we all dashed, horse and foot, fording, floundering, and struggling through, to gain some pagodas at the opposite side, which were supposed to be occupied by the enemy. At length we crossed over, but not a soul was to be seen. The cavalry scoured the jungles in every direction; detached parties searched every probable and improbable place where the rebels could lurk, but not one could be found. Our heroes were obliged to return their unfleshed blades to the scabbards, and from the liberal display made of them, this vexatious, but very ludicrous affair was called "The Battle of the Swords."

The poor brahmin who had been wounded received every attention and aid that our medical skill could afford, but all was vain, the injuries he had received were too severe to admit of a cure. As some atonement, a handsome subscription was raised for his family, and this intelligence cheered his last moments. Never shall I forget the countenance of the dying man as he lay, supported by his wife and

his two sons (quite boys), awaiting the approach of death with a patience and resignation, such as I never before witnessed. Though suffering acute torture, and though his fate was wholly unmerited, he never uttered a word of complaint. When told of the provision that had been made for his family,

A light o'er his wan visage spread,
And fired his glazing eye;

the gleam of satisfaction on his bronzed countenance was exquisitely beautiful, and his look more expressive of gratitude than the words which he was too feeble to utter could have been. His wife and children, though overwhelmed with sorrow, expressed their thanks for our bounty with a noble simplicity, and fully recognised our zeal to atone for an injury which they acknowledged to be involuntary.

We continued our march to Canara, receiving everywhere proofs that the insurrection was at an end. The unfortunate chief whom the insurgents had proclaimed rajah against his will, made little or no effort to maintain his ground. He dismissed his followers, recommending each to shift for his own safety, and became

"A hunted wanderer on the wilds."

After many narrow escapes, he was taken in Coorg, and sent to Mangalore for trial. His execution was perhaps a measure of necessary severity, but even his judges pitied his unhappy fate. The few

of his adherents whom we chased, were fugitives from Bapoo; the dewan of Coorg, who had stormed the Canarese camp, recovered the treasure, and liberated Mr. and Mrs. P., who had been arrested by the rebels while passing through the country. They had been very civilly treated by the unfortunate rajah, who appears through the whole business to have been "more sinned against than sinning."

After a delay of about three weeks in Canara, having nothing further to do, we commenced our retrograde march. The change from an intensely hot to a comparatively mild temperature, as we ascended the Besly ghauts, was most refreshing. We encamped at Igoor, in the midst of the most beautiful scenery that can be conceived. The landscape included a succession of verdant downs, studded with clumps of evergreens and forest trees, intersected with rich valleys of rice fields, watered by rivers and meandering streamlets, along whose banks grew an abundant variety of flowering shrubs. In the background was the chain of the western ghauts, with their peaks of diversified form, which open such abundant fields of speculation for the geologist. During the day, the notes of the blackbird revived the recollections of Europe and of home, which are so frequently revived in the mountains of Hindústan. Houses and people were alone wanting to the picture, which picture may be taken as a general specimen of the scenery along the western frontier of Mysore.

The insurrection of the rajah of Goomsur, in the northern circars, entailed much greater loss on our forces than the revolt in Canara, owing to the extraordinary difficulty of the country, and the fidelity with which the people adhered to their chiefs. It was at first supposed that the rajah might be terrified into submission, and five companies were sent to the support of the civil authority, but this did not check the disaffected. Next, a regiment, with a company of a artillery, still no hopes of success; then detachments amounting in all to nine companies, from different stations in the northern division, accompanied by the major-general, joined the field force,—yet opposition appeared to increase; and finally a member of council, two more regiments, and a company of artillery, were sent round from Madras. But the climate proved more injurious to the troops than any attacks of the enemy; not less than fourteen hundred persons were in hospital together, and several valuable officers fell victims to fever. The most unfortunate event in the course of the campaign, was the cutting off a detachment commanded by Ensign G. Several contradictory accounts of this unhappy affair were published, but the following correct statement was furnished by a gentleman who investigated all the circumstances.

"The party consisted of about thirty men; they were escorting seven women of the late rajah of Goomsur from Oadegherry to Durgurpersand, and

having entered a pass between these two places, were attacked by a large body of Koonds (natives of Goomsur). The pass is confessed to be the worst yet met with in that country; the road winds up and round the sides of a hill; the path is only sufficiently broad for one man, and is extremely stony and rocky, and its ascent very steep in most parts; immediately on the right, the hill descends into a nullah very abruptly; jungle, of course, on all sides. The position of the Koonds, on the hill overhanging the path, where there are stones sufficient to crush man or beast, was therefore most advantageous. The length of the pass is two miles and a half. Some of the enemy appeared on the top of it, and fired arrows at the detachment. Their fire was not returned, because G. had directed that they should not fire without his orders. This was a great mistake; the men in the rear could not bear to be shot at without returning it. When they had come down near half the pass, the Koonds began with stones and arrows; the rear-guard, who first suffered, called out to the main body that they were wounded and annoyed, and requested permission to fire, and a naigue having been shot dead with an arrow, G. ordered the men to fire. But by this time the Koonds had acquired confidence; finding their own fire was doing execution, and not replied to, they closed in with their hatchets, etc. The women being carried in doolies in the centre

of the party, so scattered and lengthened the line of march, that the men in front could not have known much of what was going on behind; from the nature of the pass this is probable, as the path winds very much, and one part of it is hidden from another by jungle. A naigue and twelve sepoys were killed, and seven wounded, on this occasion, and several of their bodies were found close to poor G. It was truly unfortunate that this escort was commanded by so young and inexperienced an officer as G., who, although as brave and fine-spirited a lad as ever lived, knew nothing of the men under his command, having been only attached to the company about one month, and was moreover totally unacquainted with the Hindostanee language; so that I fear the men could have but little confidence in him in the hour of danger.

The tranquillization of the northern Circars was chiefly owing to the zeal, energy, and activity of the commissioner, Mr. R. He shared in all the toils and privations of the troops, and advanced into the country of the Koonds thirty miles beyond the farthest point at which the English ever had a post. These labours proved so ruinous to his health, that he has been obliged to return to England, and I do not believe that a more faithful and valuable servant of the Company ever quitted India.

The troops were severely harassed by the obstacles they had to encounter in the pursuit of the

insurgents from the nature of the country. The local knowledge of the fugitives, and their unencumbered mode of desultory warfare, enabled them to evade the pursuit of our troops. Indeed, it was afterwards ascertained that parties of the rebels, with their chiefs, were frequently within a short distance of their pursuers, calmly looking on at their fruitless toils. At last, the only resource left was a war of extermination, a measure exceedingly repugnant to the commissioner's feelings, and to which he only consented in the last extremity.

This war excited as much interest in the Bengal presidency as in that of Madras, for it was close to the frontiers, and had the operations of the rebels been in any way successful, the flame of insurrection would probably have spread through Ganjam and Cuttack; and perhaps have revived again the perils of a Mahrattah confederacy. Hence, the measures of severity which were adopted may be justified as necessary, not only to the permanence of British power, but also to the peace and prosperity of Central India. An insurrection is to be dreprecated not only on account of the direct loss and suffering it entails, but also because thieves and murderers take advantage of such a crisis to commit the most abominable crimes. The least of the horrors of war are those of the battle field; the worst evils are the scope afforded for the indulgence of depraved passions to wretches who have not the

courage to face an armed enemy, but who perpetrate their atrocities on the helpless and unprotected.

On the return of the force to Bangalore, I was ordered, with two companies of my regiment, to remain at Hassan, about one hundred and twenty miles from Bangalore. In anticipation of leave of absence being granted, I proceeded in advance of the corps to Bangalore, but had to quit it again a fortnight after, to assume my command at Hassan. This was a capital part of the country for most descriptions of hunting and shooting. I should have enjoyed the field-sports under other circumstances, but the separation from my family was a grievous drawback on all my pleasures.

After the lapse of a month I received permission to return to Bangalore, my detachment being about to be relieved by that of another regiment. An extraordinary custom prevails in the vicinity of Hassan relative to the sepulture of the dead; they cannot be buried in the usual manner if the body is marked by any local cause, for there is an absurd notion that in such a case a famine would ensue from the pollution of the ground. The body is therefore exposed on a rock, and loose stones are piled over it. These are easily displaced by the hyenas and jackals, who are attracted by the smell, and tear the corpse from its imperfect grave. I have often, in my shooting excursions, been much

disgusted by coming in contact with these offensive human remains.

Five miles from Hassan, a deep piece of water afforded excellent fish. I have had two hundred pounds weight taken in a short time with the drag net; some of the fish weighed from fifteen to twenty pounds each.

In the latter part of June 1837, I commenced preparations for the removal of my family from Bangalore to the sea-coast, the state of their health requiring a change of air, which was strongly recommended by the medical men. The excellence of the roads throughout the collectorate of Mr. O. redound to his credit. The advantages of these to the country are so manifest that I cannot refrain expressing my regret that such attention to the roads should be of rare occurrence. In fact the highways are fast falling to decay in most parts of the Madras presidency, especially since the dismemberment of that valuable body of men, the pioneers, whose services were declared by that eminent statesman and soldier, Sir Thomas Munro, "to be equally useful in peace and war."

In consequence of information which I received of the ravages of the cholera at Vellore, I changed my intended route and proceeded to Salem. Near this is the only zemindary, or large tract of land farmed by a European under the Madras presidency. He pays to the Company an annual rent

of ten thousand rupees. The ryots under him cultivate the usual products of Indian agriculture, and each is assessed in a fixed proportion of the crop. With this system the natives appear perfectly satisfied; and from their general aspect, the air of comfort about themselves and their dwellings, and the great increase of the population, I should say that the system was beneficial. Of course the system would work very differently if it were not superintended personally by a zemindar so intelligent and so deeply interested in the success of the experiment as Mr. F. He has also extensive coffee plantations on the summit of the hills adjacent to Salem, called the Shwaroy mountains.

These mountains have an average elevation of about three thousand feet above the level of the sea, and are consequently much cooler than Salem. They are a pleasant place of residence during a part of the year, but owing to their dense forests and vast accumulation of decayed vegetable matter, they are, during the summer months, the most pestilential spot in India.

The forests abound with elephants, bisons, deer, elk, and hogs. Tigers and leopards are also numerous, as might be expected in a place containing such an abundance of food to gratify their rapacity. Mr. F. has made some attempts to domesticate the bison, but the animal invariably pines and dies when brought down into the plains.

I had proceeded only one stage from Salem, when one of my children was seized with cholera, and died in a few hours. Before the preparations for carrying the body back to Salem were completed, the other two children were attacked; they were brought to Salem for medical advice, but they were beyond the reach of human aid. The mother was next seized, and she too fell the victim of the destroyer. Sunday dawned on as happy a husband and father as India contained. The sun of the following Tuesday set on a widower, bereft in the short interval, of a beloved wife and three amiable children, having nothing left but a baby of two months old. I cannot dwell upon the harrowing scene. In the grave-yard of Salem, "my pretty ones," snatched off "at one fell swoop," repose side by side, and the following lines, the tribute of a friend, are inscribed on their honoured tomb:—

Pause, friendly traveller, drop a kindly tear,
Four lovely flowers lie serenely here;
A cherish'd wife, in bloom of beauty blest,
With three sweet babes encircled, sleeps in rest.
The scourge of India seized upon them all,
A few short hours saw their funeral pall.
Husband and father, friends bewail their fate,
While they like cherubs, enter Mercy's gate.
Near this sad spot the desolation came,
A grieving parent flies from Salem's name.

I have little more to relate,—ambition was dead within me,—I had no longer any objects for which

I need continue the struggle of active life, and I made preparations to retire from the service. Kind friends hoped to alleviate my anguish by change of scene; I spent a month with Capt. H., at Ossoore, and about the same time with Major S., at Mysore. These worthy men, and excellent friends, did all that men could do to alleviate my sorrows, but the wound had struck too deep, and my only anxiety was to remove my surviving darling from a land that had proved so fatal to her mother and sisters. On the 1st of February 1838, I took my final leave of India, but while life remains I shall feel a sincere interest in its fortunes, and a deep anxiety for the welfare of all classes of its inhabitants.

THE END.

APPENDIX.

THE STATEMENT of Captain Henry Bevan, 27th Regiment Madras Native Infantry, and late commanding the Corps of Wynaud Rangers; in reply to the Queries submitted to him by H. Villiers, Esq., M.P., in his communication under date the 18th of October, 1832, on Slavery in the East Indies, etc., etc.

During a period of upwards of twenty-three years, I have been in uninterrupted actual military service in India; the principal part of which was actually passed in the field, with the Madras, Bengal, and Bombay troops; also in the Deccan, Hindostanee, Guzerat, and other states subject to the control or immediate government of the Honourable East India Company. The last eight years were mostly spent in the provinces of Malabar and Wynaud; where I had constant opportunities to learn from personal inquiry what state of vassalage or slavery the poorer classes of the inhabitants of these *two* provinces were held by the landed proprietors, and people of substance, trades, and shopkeepers. To these provinces alone it must be distinctly held in mind, that the present observations solely refer.

QUESTIONS ON SLAVERY IN THE EAST INDIES, WITH REPLIES.

1. Have you had any opportunities of acquiring a personal knowledge of the state of slavery, either domestic or agrestic; that is, either in the house or for field labour, in the East Indies; and if you have, be pleased to state particularly what your opportunities were?—I know of no description of house slaves, any of whom it would be contamination to admit within the threshold of other castes; they are chiefly employed in cultivation, herding cattle, carrying grain, etc., etc., to market, and other out-door labours, seldom under the immediate superintendence of their proprietor; who, when he does superintend, is obliged to undergo ablutions and other ceremonies, previous to entering his own house, which would otherwise suffer pollu-

tion; and during the time of his superintendence, he may not even come in contact with them; their proximity while working in the same field is sufficient to cause the supposition of defilement,—such is the degraded state of the slaves of Wynaud and Malabar, denominated Chermars, Koommbers, Niades, and Paneers,—the condition of these unfortunate and debased set of beings, who are considered as outcasts, and who, previous to the introduction of British rule in India, were placed out of the pale of civil and social rights of society.*

2. In what way, or in what several ways, and in which of such several ways most commonly, do individuals become slaves in the East Indies. Be pleased to distinguish the particular countries to which the answer applies?—These slaves are supposed by the *Hindoos* to have been such from time immemorial; and continued the same by the usages of their ancestors since the most remote ages. Their religion specifies their duties as the most servile, and for which purpose they suppose Providence created them.

3. Can you furnish any idea of the number of slaves in India, or in any particular regions or districts of it with which you are acquainted; and here distinguish between house and field slaves?—It is not in my power to state the number of slaves in Malabar, but should suppose that about 10,000 formed part of the population of the district of Wynaud, out of a population of 30,000, comprising a district about forty miles in length, and from thirty to thirty-five in width; bounded by Malabar on the west, Mysore on the east, Neilgherry Hills on the south, and the Coorg country on the north.

4. Do the laws, as administered, sanction or recognise the state of slavery, either domestic or agrestic, and to what extent?—The protection of the laws is equally extended to slaves as to all other classes of the native community in India. Slavery is not recognised any more than a usage, and merely tolerated in the same manner as those other customs, religious and civil rights, guaranteed to all Indian subjects, when taken under the laws and government of Great Britain.

5. What, in point of comfort, employment, food, clothing, treatment, provision for age, or sickness, or in any other

* "Caste is a denomination applicable to classes of society into which the Indian community are divided, of the higher and lower orders, artizans, etc., etc., etc. A slave is of no caste. At present, they are not allowed to build their miserable huts in the vicinity of their masters, or to come within a certain distance.

respect, is the general condition of the slaves, domestic or agrestic? Be particular; is there much difference in these respects between the two classes?—Their food is generally a proportion of the rice and other grain which they cultivate, and after thrashing, a proportion of grain is given, from which their women prepare their food, with various sorts of vegetables, roots, etc. etc.; some have a few buffaloes to milk, rear fowls, and get the refuse victuals of their masters, with *salt* and *tobacco*, these articles being a monopoly of the East India Company, which latter product, to a certain extent, they are allowed to cultivate for their *own* consumption. Their clothing is rather scanty, as they seldom get more than a combly (or country blanket), for each male, and a piece of coarse cotton cloth for each female, in the year; some may get more in proportion to the circumstances and good-nature of their proprietors, who will occasionally permit their slaves to hire themselves out as day-labourers, sell wood, grass, etc. etc. when their services are not required in their farms, etc., in order that they may have something to add to the comforts of their families; as also with a view to relieve *themselves* of some part of the burthen of their entire support, which is often felt heavily by the owners, as it is incumbent, not only from interest, but a duty implied by the tenets of their religion, viz. "the care of those poor beings;" sickness among them causes little or no more attention from their proprietors, who frequently lose many of their slaves when an epidemic gets among them: wild herbs are their only mode of treatment under disease when not in the immediate vicinity of European medical aid, which is always administered readily and gratis when applied for, but which is seldom resorted to except in extreme cases, and often too late. A prejudice exists in the minds of most Indians, especially Hindoos, to European medical practice, when it is rarely had recourse to, or applied for, not being duly appreciated, though the British government are most liberal, and have native medical practitioners, to assist and afford medical aid, especially in the vaccination department, which is, I believe, general throughout the territories under the dominion of the Honorable East India Company, when the patients not only receive medical aid, but are even fed, during the period of treatment for smallpox. Of course these charitable and highly laudable endowments for the good of these poor Indians (who have not the means of procuring medical treatment and sustenance while suffering from disease) ought to be more generally diffused, and more carefully watched, and guarded from those abuses to which they are liable, as all other human institutions.

6. In the case of agrestic or field slaves, state particularly in what they are employed, and how they are worked, what species of produce they are employed in raising; do they work in gangs under a driver; for how many hours in the day; for how many days in the week; more or less severely in different seasons? Is task work, as you know or believe, ever used? Is the lash employed, and to both sexes?—The first part of my reply to Query 1, applies partly to this query. Slaves are never worked in gangs by drivers; the usual length of time they labour is generally six to eight hours a day, as the urgency of the employment may be, which is more or less according to the *season*. Coercion or the lash is seldom if ever had recourse to, as it would cause their immediate running away, to the detriment of the farmer, who has no means of supplying such loss to cultivate his land. There is no such thing as task work, and it is only at the season that tillage is carried on that slaves are expected to work uninterruptedly. The number of actual days' work in each year may be averaged at about 200, deducting days of feasts and those on which their is no employment. The slave women and children assist in transplanting the rice, cleaning the corn, watering, and other minor avocations, when required by their masters.

7. What is the precise condition of the slaves in point of law? Are they to any, and to what, extent under the protection of the civil magistrate? Can they be witnesses against freemen in a court of justice? May their masters take their lives?—The evidence of a slave in the courts of law, under the present state of British jurisprudence, is equally valid as that of any freeman. They in like manner enjoy the same protection and privileges, both with respect to life and property. Of course their rights are liable, at times, to be invaded, like all others, from the following causes:—first, distance and difficulty of access to immediate European interference; secondly, the venality of the native local civil servants; and, thirdly, the want of energy and spirit of inquiry to redress complaints by personal endeavours of the local European civil servants, who frequently leave their grievances in the hands of their cutcherry* with native servants, who often possess such great influence over their masters, as sometimes to bias their actions and better inclinations, by the plausible turn they can give to any inquiry carried on in a strange language, and where their interests and duties are placed in opposition.

8. In the latter periods of villanage in England, villains were for many purposes free, as between them and their lords.

* Office.

Is there anything analogous to this in India?—I am not aware of any description of slavery which resembles that of villains in England, as it would be the highest disgrace to associate or mix with them in any way, their condition and place in society being little better than that of brute beasts, and whose lives were of no more account under the former Hindoo dynasty.

9. Are any of the agrestic slaves in India, *serfs* attached to the soil; does this species of slavery increase?—The major part of the slaves of Malabar and Wynaud are attached to the estate as serfs. Others are attached to traders, shop-keepers, etc. etc., and are used for the purposes alluded to in my first reply. I should suppose that the population of the slaves was on the decrease, partly owing to the number who have absconded into the Mysore and Coorg countries which bound Malabar and Wynaud, and by other natural causes.

10. What are the slaves in point of religion, and what are their habits or morals? Can they and do they marry? May they marry free people? Can they in any degree acquire property for themselves and hold it against their masters?—The religion of the slaves of Malabar and Wynaud is the Hindooism, and its rites are somewhat like those of the Nairs of Malabar, but mixed up with more absurd and superstitious ceremonies. They intermarry *exclusively* among themselves. Their moral habits arise more from the dictates of nature and fear than from innate principle. They will pilfer, if it can be done so as to escape detection. Perhaps this may be owing to their degraded state. Their general character is patient and unoffending, pusillanimous, ignorant, superstitious, and listless. Their physical power, weak; appearance, diminutive; very dark, rather flat features, and thick black matted hair; the tone of their voice guttural and disagreeable. Their actions are guided more through natural instinct; few will wait the approach of an European, being in such an uncivilized state as to dread their sight. The acquirement of real property is out of the question, and personal, only as far as stated in my reply to Query 5.

11. Can slaves be sold at pleasure; and are they, in fact, often sold; may they be seized and sold for the debts of their masters? does law or custom impose any restriction on so selling slaves as to separate them from their families?—I am not aware that the practice of selling slaves separately prevails. Slaves are only transferable when an estate or tenement is sold, which bears a proportionably high or low value in proportion to the number of slave families on the property, as the quantity of cultivated ground is in a ratio with the slave

population, and this causes an immense disproportion of the waste land in most parts of Malabar and Wynaud, which remain uncultivated for want of hands. The cultivated land forms about a fiftieth part of these provinces, the rest pasturage, woods, and jungle, mountains, etc. etc. The European legislation in India affords no sanction for the sale of slaves, nor are they liable to be sold for the debts of their masters, except with the sale of the estate or tenement as before stated. Slaves are never divided from their families.

12. Is there any law to hinder or promote the manumission of slaves? can they purchase or in any way acquire their freedom? is a slave's child necessarily a slave? are slaves, in fact, often manumitted or liberated, and in what way?—The local British law or government does not prohibit or promote the manumission of slaves, nor is there any hinderance to their purchasing their freedom, which seldom or never occurs to my knowledge; either owing partly to their apathy of character, or from their not knowing if such would better their condition. The children of slaves are born slaves, and remain so from generation to generation.

13. Have any, and what, material changes taken place in the state or condition of Indian slaves, as referred to in the foregoing questions, within the period of your observation or attention to this subject? If so, be pleased to describe such changes, and to state in what countries they have taken place? —I know of no change that has taken place, affecting slaves, except what I have stated in the latter part of my reply to Query 1, since the introduction of British rule in the East, —viz. extending the protection of the laws to them, equally with all other classes of the native Indian community.

14. Have any, and what, measures been adopted, and especially by the British government, to abolish or ameliorate the state of slavery in India? Has the existence of the British rule in India, in any manner affected the extent or character of slavery there; and, if so, in what manner?—The British government has discountenanced slavery as far as has been in its power, without infringing or breaking their faith with the natives of India, who were guaranteed that all former usages and customs, both civil and religious, should be respected and protected in the same manner as when under the native powers. I am not aware of any immediate mode of amelioration. I will hereafter state how far any ultimate arrangement may be effected, consistent with their well-being and improvement.

15. Be pleased to give any information that seems to you useful with regard to the *facts* of this subject, though not particularly touched by any of the preceding questions?—In

the year 1821, as adjutant of the corps of pioneers, while employed in the neighbourhood of the Portuguese territory of Goa, I enlisted several African slaves, or Caffres, who offered themselves as pioneers, having an impression that the act was perfectly allowable; a few days subsequent to their joining the battalion, a letter was received by the officer commanding the corps, from the governor of Goa; directing their restoration to the families from whom they had absconded, *being their servants and slaves*, therefore considered in the light of private property. Captain Richardson, the commanding officer, refused (at my instigation) a compliance with the request, as I did not think the demand could be insisted on, under the plea that slaves and all sorts of slavery, not being recognised by the British government, were therefore considered as illegal. The governor of Goa referred his request to the general commanding the district, who recommended the adoption of conciliatory steps, by giving up the slaves, but as it was not conveyed in the peremptory light of an order, Captain Richardson objected to comply, on his former ground of refusal; which noncompliance was ultimately *overruled* by the interference of the government of Madras, who were appealed to by the governor of Goa, and induced in consequence to issue an order of council directing the immediate restoration of the slaves in question to the Portuguese; which of course was complied with, as emanating from the highest authorities. I witnessed some months after the marks of the harsh treatment endured by these unfortunate beings, who were most cruelly lashed at intervals, and their wounds rubbed each time with *red pepper* and *salt*, to make their sufferings more refined and excruciating, and which was ordered by their masters, as a punishment for absconding, and to deter others from the like act. Though this case may appear irrelevant to the immediate subject under discussion, I trust the liberty I have taken to adduce it, as a fact connected with the question of slavery, will be considered a sufficient apology, as exciting our commiseration and interference, for it shews in some degree, the consequences of slavery; and to what extent this may be abused by an ally, whose very existence in the East is tolerated, if not protected, by the presence of the British power. The Portuguese settlements in the East are on sufferance, being too weak otherwise to protect themselves, or make good the footing they are allowed to possess in India, where their power has long been on the wane, and latterly has dwindled into insignificance and disrepute.

16. Do you conceive that the British policy ought to be directed to the ultimate abolition of East-Indian slavery; or

ought it to be content with aiming only at the practical amelioration of the system?—The British rule and its best policy ought to be directed, and may be so with advantage to its *own* best interests, to ameliorate the condition of the slaves of Malabar and Wynaud. To abolish the system altogether, at *once*, I consider a measure totally impossible, without effecting a complete revolution in the feelings, manners, and habits of all classes, who are divided and subdivided into so many numerous castes as to form a system of *subordination* and *perfect order*, which by assigning in the most precise manner to each one his rank and duties in the community, allows nobody to remain idle, and has provided in the most efficacious manner for the wants of the whole, as a people living under a form of government founded on so solid a basis, that no human efforts, no kind of opposition or oppression, had till now been able to subvert, or even shake. These sentiments are what the most enlightened men of all nations who have visited these *countries* can attest, and I can vouch for, by a close observation and investigation, and which the history of India most satisfactorily illustrates by facts.

17. State any measures that occur to you as proper to be adopted, with a view either to abolition or amelioration?—I should propose that the British government in India should use its utmost endeavours, by every possible mode of conciliatory measures, to induce the proprietors of slaves to better their present condition, not only from motives of humanity, but for the purpose of trying to effect a change in their habits and character, which are now sunk below the standard of human beings. Were the masters of slaves not opposed to the exertions of government, they might be emancipated gradually, and have ground given them to cultivate for themselves in the provinces where there is an abundance of waste and unproductive land capable of cultivation, etc. etc.; as the slaves of Malabar and Wynaud have the most unsurmountable objections to quit those parts in which they have been born and nurtured. Immunities in common with all other classes of the native community, may be granted these emancipated slaves, after they have got *ideas* and understanding to appreciate these advantages, and have become able to think for themselves: all this must be a work of *caution* and *time*.

Tippoo Saib tried conciliation, and after finding it ineffectual used coercion, and the most unjustifiable methods to subvert and overturn the Hindoo constitution and government, also the religion, usages, and customs of Malabar and Wynaud, which totally failed. This may be chiefly ascribed to the arbitrary and violent means he used, and partly to the causes

alluded to in the preceding reply. His bigotry and zeal to force the unfortunate Hindoos to become proselytes to the Mohammedan faith, disgusted all, and caused the loss of many thousand lives, and the total depopulation of some of the most valuable classes, as artizans, etc. etc., in the finest parts of Malabar and Wynaud, which is felt to this day, and traces of the most flourishing towns, villages, and hamlets, are still to be found throughout these provinces, now no more, but marked by ruins, overgrown with jungle, and rank vegetation. A more beneficent and mild government, from which there is equal protection to the life and property of all persuasions, as also a just respect for the mild institutions and usages of the Hindoos, have displaced the despotic tyranny of the Mohammedan rule, whose cruelty and intolerance to all other sects is too well known to dilate on here. It is only for visionary enthusiasts to think of changing the religion and other institutions of the Hindoos. This is my firm belief, after a patient, impartial, and strict inquiry, during the long period of uninterrupted residence among them; where of late years I have seen every effort of those numerous missionaries fail to convert any Hindoos, or alter their usages, except where some few poor wretches have adopted different opinions through motives of interest, or to relieve their most pressing wants; no good principle of sincerity ever made a single convert to our faith and religion, I am sorry to add. An intimate intercourse and colloquial knowledge of some of the principal languages spoken in the Madras presidency enabled me to obtain a knowledge of the natives, their customs, opinions, and character. My researches and information were assisted by conciliatory behaviour, respect, and due deference at all times shewn to the religion, customs and institutions of all castes and classes of the Indians.

I have attempted to shew in this report that it would be extremely difficult, if not impossible, to change the long established forms among the Hindoos, and that slavery, or rather vassalage, in Malabar and Wynaud, is totally different from that of the West Indies, where slaves are not aborigines, as in Malabar and Wynaud. In conclusion, I shall amply be repaid for my trouble, if this report add to the comfort of those poor degraded set of beings, or if I have afforded to my country any information on the subject under reference.

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